The Congregational Quarterly

EDITORIAL

THE resignation of the present editor, which was intended to become effective at the end of 1957 and has been twice postponed, has proved, quite unexpectedly, to have become the occasion—though not, of course, the cause—of the decision to cease publication. Instead, therefore, of this last note of a retiring editor being one of simple and pleasant gratitude to those on whom the maintenance of the journal has depended, the Editorial Board, the Reviews Editor and his reviewers, the writers, readers, proof-readers, publishers, *et al*, (this list is not in order of merit !) and of goodwill to his successor, it becomes the melancholy announcement that this number is the last that will appear. *The Congregational Quarterly* joins the lengthening list of periodical publications that have sunk beneath the ever rising tide of increased costs of production.

* * *

A journal such as this always has, of course, a readership larger than its subscription list—in his second number, Peel was commenting on readers who did not subscribe, and later calculated that each copy had an average of five readers ; we ourselves know a church in which a syndicate of seven buys one copy—but though we exist to be read, we must have subscribers to exist, and a rising subscription list, chiefly among ministers who themselves are always struggling against increasing costs of all kinds, has proved impossible.

* * *

The Congregational Quarterly was founded in 1923 by Albert Peel, in his own words, " to serve the Congregational churches and, through them, truth and righteousness and the Kingdom of God," and for 23 years he pursued that aim, giving the journal all his devotion, erudition, and journalistic ability. Indeed it can be said that he made his chief contribution to the churches through its pages. He was followed as editors by Leslie Tizard and Dr. Leslie Cooke in association, and for the last ten years it has been the responsibility of the present editor.

* * *

VOL. XXXVI, NO. 3, OCTOBER, 1958. A

A ministry of 36 years is not a long one for a journal of this kind, but it is long enough to make an impact. The tributes to Peel from the Assembly of the Union, when he resigned the editorship, and our recent correspondence from many parts of the world testify to its usefulness. One of its services, and surely not the least, is its help in the communication of thought between the leaders among the churches and our people, not only in theology and the particular domestic concerns of the churches, but in all those concerns which have always been accepted as part of our responsibility to our time, and to do this in a way which, while being scholarly enough to deserve critical attention, is not too technical for the general reader.

It would, we think, be wrong to omit mention of the service of our book reviews to readers, authors and, indeed, publishers.

* * *

Two paramount needs have become more and more obvious during the lifetime of the journal and are reflected in its pages. They will demand constant attention for a long time to come. The first is to find our way under the guidance of God to an adequate expression for our time of the essential social and political unity which is the legacy of Christendom to the modern world. There are attitudes towards the life of 'the common man' which distinguish 'the West,' chiefly the insistence upon his freedom and responsibility, those two sides of the same coin, on which the democratic forms of our communal life are based, whose defence has called to arms two generations in this century, but which cannot be made secure by arms alone. This unity, this common mind, admits of much variety in individual, group and national conduct, but the distinction between what are tolerable variations and what are intolerable needs hard, clear thinking and plain teaching. Here, where the Church as it listens to the Word of God has a call to leadership, she has mostly failed, and indeed must fail to the extent that the accusation is true that she is concerned chiefly with her own interests. In these matters the voice of *The Congregational Quarterly* may never have been loud, but it has always been clear.

* * *

The second great need of our time is even more directly our concern as churchmen. It is to help to find and expound the basis of unity in which to cherish both our Christianity and our freedom. Here again is a fundamental unity which

must allow for much variation. Our difficulty, again is to distinguish between tolerable and destructive variations, and until we have done that we have little to teach the world whose divisions now threaten the very existence of us all.

* * *

Of late much has been made of the declaration that God speaks to the world. But when we have convinced men that God speaks to them, we must help them to understand what He is saying. It is not enough for the voice of God to be heard as one of the noises off the stage on which the drama of human life is being played.

* * *

The International Congregational Council, meeting in Hartford, Mass. in July, heard many valuable utterances, all of which will be available later in the *Proceedings*. In the following pages are printed some which have been made available to us. The addresses of Dr. Norman Goodall and Dr. Leslie Cooke are in the form they were delivered to the May Assembly of the Congregational Union, but agree in substance with their addresses at Hartford.

Here, in part, is what God is saying to us Congregational people, and this, therefore, is in part, what we say in God's name to our day and generation.

The Editor being absent when this final number is made up, it may perhaps be permitted to offer a word of appreciation to him and his colleagues on behalf of the churches and our readers for their decade of careful and thoughtful service.

IMPRESSIONS OF HARTFORD

(I)

By Aubrey R. Vine, M.A., B.Sc., D.D.

In spite of Queen Elizabeth I's rebuke to her chaplain, we can sometimes "stick to the text" too closely. If we go to a congress or council intent only on taking in every word that is officially spoken, we shall miss much of the real value of such occasions: the setting and locality; the friendly contacts with people from far away; meeting old friends; the wisdom and humour of chance conversations; the incidental and the unexpected. I am therefore joyfully absolved from giving a prosaic record of the speeches and discussions which took place at the International Congregational Council. Preliminary accounts with appropriate comments have already appeared in the religious press, some addresses appear in following pages, and the detailed official record will be published in due course. I have been given a more congenial task—to set down my impressions of my journey to Hartford, and to say what the meetings meant to me.

As soon as you arrive in New York, you realise that you are in the land of high buildings, high pressure, high speed and high prices, and of optimism, enthusiasm and generosity. True, the more thoughtful Americans are not happy either about the economic future of their own land or the continued tension between East and West. But there seems to be less fear of Russia than there was ten years ago, possibly because of increasing confidence in their atomic armoury, the equivalent, we may fear, of Kipling's "reeking tube and iron shard." Sputniks, however, are not a favoured topic of conversation, and the Council, with more discretion than courage, expressed no opinions on nuclear warfare.

After one night in a New York hotel at American expense—tips and all—we were taken by motor coaches to Hartford. And tips in America are no insignificant item. The scale seems to be higher than in this country, the recipient "rejecting with scorn the lore of nicely calculated" ten per cent. The citizens who carried our bags from the ship to the coach received from each of us half a dollar (3s. 6d.), cheerfully put ready into our hands by our American hosts. (Warning to ministers: don't think you will be better off in America on 3,000 dollars a year than you are here on £450. You won't be.)

After a pleasant journey through a countryside not unlike Surrey or Buckinghamshire, though more spacious and rather more verdant, we reached Hartford, the capital of the State of Connecticut. It is a city of about 200,000 people, 40 miles inland up the Connecticut River, just over 100 miles from New York. Here the meetings of the Council were held, some in the Congregational churches and some in the Seminary, and the delegates were accommodated in homes in and around Hartford or in the Seminary buildings. The churches and the Seminary equally emphasise what America may well teach England: fewer and better is wise counsel both for churches and colleges. Hartford has fewer Congregational churches for its size than would a similar English town; and those fewer churches are correspondingly stronger. Similarly, the Seminary has a strength and dignity impossible for the average English theological college. Its full name is the Hartford Seminary Foundation, and it incorporates in its wider work the Hartford Theological Seminary which was founded in 1834. It is primarily, though not exclusively, Congregational, and provides suitable training courses not only for ministers and missionaries, but for every kind of religious specialist. There is a teaching staff of 30. The buildings number about a dozen, and stand in a lovely park-like campus just outside the city. Multiply Mansfield College by four, and you have something like it.

Admittedly, Congregationalism in America has gained support from a somewhat higher 'income bracket' than is the case in England, and the prosperity of the past half century is reflected in buildings and colleges of an opulence not to be expected here. But let no one underestimate the generosity and sacrificial giving of the American churchgoer. That point emerged in a discussion on covenant giving. The familiar English argument had just been put forward: if we give by covenant or pledge, what happens when the church needs to make a special or extra appeal? You can't expect the covenant and envelope people to give yet again, can you? An American in the group was plainly horrified. Said he: "Who's going to *prevent* me giving more to my church?"

As to worship, there is more ritual and ceremony. The Communion table looks more like an altar and is so called. There are usually candles upon it, and the choir in many cases comes in from the front of the church to a processional hymn, followed by the minister, and departs the same way, the Benediction being pronounced from the back of the

church. These and other differences alarm us at first, but they soon become taken for granted and cease to worry us. Almost all choirs are robed, and many of them wear brightly coloured hoods, in some cases changing the colours with the ecclesiastical year! One choir, equipped with bright red hoods, appeared to consist entirely of Doctors of Divinity!

The visitor to America is liable to see churches like Broadway, Riverside, Manhasset, and other churches in great cities, with staffs of four, ten or even more. He is liable to think that all American churches are on this scale. That is not so. This time our American friends were wise enough to show us some typical down-town churches and some typical country churches. It was very salutary, because it made us realise that in situations of that kind their problems are much the same as ours. Harlem, for instance, is one of New York's problem areas. The population is predominantly coloured, there is poverty, overcrowding, vice and violence; even the police tread there warily. But the Church goes in, and there is a United Protestant Mission to Harlem in which Congregationalism takes full part. The ministers are devoted men working in conditions far worse than London's East End, and receiving salaries whose equivalence is certainly not above our minimum. I also visited two little country churches, the smaller at Marlborough and a slightly stronger one at Bethel. (Connecticut abounds in names borrowed from England and the Holy Land, the place of origin of the first settlers or some resemblance in location determining the former, and devoted piety the latter.) Here there was one minister, not a staff, and his work was much like that of an English country pastorate. At Marlborough I stayed with the district Judge, who might have stepped straight out of a film. He admitted that he knew little law; but he was certainly endowed with plenty of shrewd common sense, and he kept order within his little realm with a suitable mixture of justice and equity. The smaller churches are not so formal in worship as those in the cities; but robed choirs and processionals are customary even there. Do not gather that I am against processionals. In the cautious words of my great-grandfather, I don't dislike them.

You may be wondering whether I attended the Council at all. Yes, I did, and I only missed one of the sessions I was entitled to attend. John Garrett, writing in the *British Weekly* of "these comfortable tourists at Hartford, chatting amiably in the heat," either didn't attend all the meetings or didn't pay proper attention. We were kept very hard at

work, with a three and a half hour stretch each morning, group and section meetings in the afternoons, and services or meetings each evening. I, personally, was enriched in some way or another by every meeting I attended. From so many—we listened to more than fifty addresses, long and short, light and heavy—I can only pick out a few that impressed me most.

The session on " Cross and Crescent in the Near East " was the more valuable to the English delegates because two of the speakers were American and one Greek. Unlike ourselves, the Americans do missionary work in the Middle East, and that always gives an insight which political and economic contacts never can. The resurgence of the Moslem world is a momentous factor in the present situation, and it was informative to hear its religious and other factors analysed and evaluated. Equally valuable was the session on " Darkness and Light in Africa." An Englishman spoke with inevitable concern and sense of responsibility. An American spoke with the keen observation of one without prior commitments. A coloured African spoke with a moderation which shamed us. One of his phrases should never pass from our memories : " Do you think you are doing a favour to coloured peoples when you take them the Gospel ?" These and other addresses made us more acutely aware of the complex nature of our reactions to some of our current problems. To what extent are we seeking the right Christian solution, and to what extent are we swayed, consciously or otherwise, by deep down fears, by innate prejudices, by natural loyalty to race, by the disguised resistance of the "haves" to the "have-nots"? At Hartford we did not devise face-saving resolutions. We listened to the facts, accepted them humbly, and went our several ways to ponder them in our hearts. That is surely better than the modern hypocrisy of " finding a formula " when we mean " shelving an issue." Christ isn't so pale as we have sometimes painted Him.

A session which led to some of the liveliest group discussions was that on " The World in which we live." This was introduced by Prof. J. C. Bennett and Mrs. Douglas Horton of America and Dr. H. Cunliffe-Jones of England. Dr. Bennett gave a most cogent analysis of the present world situation, indicating at least one ray of hope and issuing one warning. He saw a hopeful sign in Russia's social, economic and cultural programme, in that as internal prosperity increased there would seem less urge towards war ; his warning

was to West as well as East: nuclear weapons, like all other armaments, carried a subtle psychological pressure towards their use, and the deterrent might easily become a provocation. Dr. Cunliffe-Jones dealt with the trends of various current ideologies and made some very pertinent remarks on the tendencies of Welfare States. The Welfare State was already more or less established in Australia, New Zealand, and Sweden, as well as in Great Britain, and the United States was clearly moving in the same direction, even if a little more cautiously. Dr. Cunliffe-Jones was in favour of the Welfare State, but he pointed out certain dangers and defects that seemed inescapable in it: decrease of initiative, decrease of responsibility, a levelling down rather than up, an increase in minor dishonesty, a narrower selfishness. All these evils were by no means attributable solely to the Welfare State, some of them no doubt had their main roots elsewhere. But they all formed part of the complex of the difficult world situation with which we were confronted. Mrs. Douglas Horton spoke with a reasoned optimism which provided an agreeable foil to the more sombre utterances of the other two speakers. The subsequent discussions ranged very widely, and an instructive distinction could be drawn between those who shared Mrs. Horton's optimism and those who did not. It may be that, like St. Augustine, we must recognise that the ongoing work of the Church does not wait upon the transient political scene.

One of the special ministerial sessions was devoted to the vexed question of "Training for the Ministry." Great attention has recently been given to this matter both in England and America, but it cannot be said that anything like the ideal curriculum has yet been devised. The minister should be a man of good general cultural background; he should have a sufficient knowledge of the Biblical, historical and philosophical background of his faith; he should be acquainted with psychology, educational method and pastoral technique; he should know how to communicate his knowledge, his concern, his faith, to those people to whom he will minister. A course adequately including all these things might not only be impracticably long, but might establish too great a gulf between the student and the people to whom he must minister. Very broadly, it may be felt that English training has tended to attach too much importance to culture and theology, and American training to modern techniques and communication.

There were a number of opportunities for comparing

methods in the use of modern techniques: films, film-strips, drama and even choreography! The Rev. Robert Duce gave an excellent example of the adaptability of dramatic methods by presenting a short open-air play based on the condemnation and death of John Penry. This was most effective and moving. An American "rhythmic choir" demonstrated how the reading or chanting of Scripture, or the singing of hymns and anthems, might be accompanied and illustrated by the symbolism of concerted movement and posture. Most of the English delegates were evidently a little nonplussed by this, not being quite convinced that this method, however reverently done, was really a help. Perhaps, if used at all, it should only be occasionally and with very adequate preparation.

As on all such occasions, happiness and success depend upon a multitude of people all doing their particular tasks faithfully. Mentioning a few by name is always invidious. But I must mention Dr. S. Maurice Watts, the Moderator, who conducted all the meetings with kindly firmness and patient good humour, and considerately tempered the length of his opening address to the weary delegates, hot and tired from their journeyings; and the Rev. Howard Stanley, who sounded a high and challenging note in the final Council sermon; and Dr. Leslie Cooke, who surveyed the ecumenical position with knowledge and insight, pointing out the very formidable obstacles in the path of unity even among the Protestant Churches. A most happy function was the banquet held in honour of Dr. Sidney Berry, our former Moderator and Secretary; and a word of real gratitude should be added to the Rev. Ralph Calder and Miss Dorothy Biggs, who shared the anxious load of detailed preparation and organisation which an International Council entails. The new Moderator is Dr. Russell H. Stafford, until recently President of the Hartford Seminary Foundation and a highly honoured leader in American Congregationalism. The next meeting of the International Congregational Council will take place in 1964, possibly in Holland or Sweden.

The cordial fellowship, the generous hospitality, the tempo of American life, the lights of New York, the lakeside barbecue, the trip home via Montreal and the St. Lawrence, and, best of all, the conviction that International Congregationalism still stands for a virile and much needed presentation of "the faith once delivered unto the saints"—these impressions will not easily fade, for they have enriched me in a measure for which I shall be lastingly grateful.

IMPRESSIONS OF HARTFORD (II)

By Charles E. Surman, M.A., F.R.Hist.S.

My outstanding ' impressions ' of Harvard were set against a constantly changing, kaleidoscopic, and often fugitive background which limited anything like leisured assessment of eight full and hurried days, although they begin now to fall into perspective.

The integration of the Council's Assembly and its delegations into the life and homes of the local Congregational communities was in many ways admirable, but for some delegates the resulting whirl of transportation made the days long and almost confusing and they could have wished for one venue. From the Seminary campus to Immanuel or Center Church for meetings, to Asylum Hill Church for two main meals per day, to and from one's host several miles away, whom many seldom saw after 8 a.m. or until after 11 p.m., added to the unaccustomed humid heat, produced a programme not ideally conducive to quiet thought or even to the making of notes ; and the sessions meant work, not mere leisured recreation.

' Impressions ' of Hartford, the city, are inevitably superficial. A gracious and busy city of obvious prosperity though with its ' development areas ' and some poverty, attractive public buildings, new and old, pleasant parks, broad streets and charming churches (how some of us envied Harold Newsham his delightful meeting-house at Center Church, or that at Immanuel ! Asylum Hill, being pseudo-Gothic, occasioned no such raptures despite its magnificent premises), could scarcely be explored if one obeyed the official timetable. And most delegates seem to have been very obedient, for there was no thinning of the sessions.

The over-all impression is that this was an admirable Assembly, with interest not merely sustained to the end but cumulatively enriching. Those best qualified to judge from familiarity with many other international gatherings of similar nature were agreed that the addresses and discussions were outstandingly good and the *esprit* really remarkable. It can be confidently asserted that the text of the addresses will amply repay close study when the *Proceedings* appear. Meanwhile we will be grateful for what the *Congregational Quarterly* can give us.

We somehow feel, all the same, that those who looked—or will look—for some flame of transcendent revelation as " God Speaks to our World " may be disappointed. Much

light, real warmth and a little passion, there undoubtedly were in the twenty or so major speeches, the two sermons by Dr. James S. Thomson and Howard Stanley, the dozen or more addresses in the Interest Groups and Sectional Meetings; and the Council's chosen theme was developed, or developed itself, with a fugue-like insistence through many keys and moods as the days passed.

There was complete certainty that God does speak to us, and that the Word is, with ever new significance and force, the Word given from the beginning of the Christian dispensation. It is a Word of challenge and of searching but at the same time of enheartenment, reiterated clearly through the testimony of men and women from all parts of the earth to what He is saying in their ears and doing before their eyes. There was an impressive unity of emphasis in these uncoordinated utterances, as well as an inescapable call to more effective unity in action.

This was Congregationalism at its best—divorced, for example, from too much business. It was truly a "correspondence held among the Churches for counsel and mutual edification," as the *Savoy Declaration* envisioned meetings of the Messengers of the Churches in 1658. How happily, one felt, could the formal business of our own May Meetings, domestic and administrative as they perforce are, be reduced to two brief sessions, as was that of the Council. In those two, Dr. Russell Stafford, of Hartford, was elected Moderator for the ensuing term in succession to Dr. Maurice Watts, whose dignified presidency throughout and whose self-denying brevity won honourable mention; three Assistant Moderators were appointed; the Executive Secretary, the Rev. Ralph Calder, was affectionately re-established in the office he has so competently and modestly adorned, with Miss Dorothy Biggs as his *dea ex machina*, and with Dr. Wheelock and Mr. Kenneth Thorndyke again on the Treasury bench—and with Dr. Sidney Berry as Secretary-Emeritus.

The unpretentious Budget for the next quinquennium was adopted (at just under £6,000 per annum), and a revision of the Constitution was quickly approved. The Swedish Mission Covenant Church was received into full membership of the Council through its representatives (three ministers, two men and one woman, and six young people being present).

There was no morbid introspection, no analytical examination of past weaknesses or failings, no painfully laboured reports on what has been done (always substantially cold

porridge), but an alert listening for the Voice which insists (as Howard Stanley rightly interpreted it in his concluding sermon), 'Speak to the children of Israel that they go forward.'

There were colourful moments, as when the officers were garlanded, and every member 'buttonholed,' with lovely flowers flown in by the Hawaiian delegates, or when the 20-stone Samoan pastor, Suitonu, smiling broadly despite the 'burden' of 17 children and the care of five congregations of Samoans in California, spoke of his work and of his native islands; or the banquet in honour of Dr. Berry, held in the palatial rooms of Temple Beth Israel. This function which lasted more than four hours (fewer would have served) was one of the pleasant 'subsidiaries,' and Dr. Douglas Horton's eulogy of a colleague who has done so much for world Congregationalism was felicitous indeed, even if Dr. Berry felt constrained to respond, "Dr. Horton ought to be the President of a Modern School of Art instead of a Dean of Theology. If he painted a portrait no one would recognise it—like the one he has just painted of me!" And the rejoinder to Dr. Berry's hesitant, "You have just been kind enough to make me Secretary-Emeritus, but I don't know what 'emeritus' means," happily construed for him as "*e*- a prefix meaning 'out', you're out; *meritus*, meaning 'you deserve to be'", was hilariously received. There were many good stories, most of which will reappear in Fraternals and elsewhere.

So many 'impressions' could only be recorded by quoting, and that must be resisted. The daily worship, conducted by representatives from Jamaica, Finland, Lancashire, Scotland, The States, Mexico, emphasized the true ecumenicity of the fellowship. There was the impression that our British speakers—Drs. Watts, Cunliffe-Jones, Norman Goodall, Leslie Cooke, James Wood, Mrs. Helen Daniels, and Messrs. Calder, Glynmor John, Frank Short and Howard Stanley were masterly.

A British visitor could not be other than 'impressed' by 'Coke' machines in the church vestibules and the addiction of delegates to that refreshment; the distribution of fans to the ladies with the suggestion that a swarm of brightly coloured butterflies had invaded the sanctuary as they were used; the magnificent catering and service of the ladies of the Hartford churches, the sumptuous premises, the amazing complexity of the preparatory work, and the study and

literature associated with it. "The Cousins are Coming" was a striking pamphlet, for example. The Independence Day afternoon and evening outings into Connecticut were memorable: some of us will never forget the visit to Litchfield or the delightful, barbecue supper on Bantam Island.

Casual as we tend to be in such matters, an unpleasant impression remains of the appalling lack of quiet at the opening of the sessions and even during initial worship, when there was far too much talk in the vestibules and even within the auditorium itself, while the photographers from Press and Television respected neither praise, the reading of Scripture, nor prayer.

The absence of leading representatives of The Congregational Churches Continuing and opportunity for conversation with some of them regarding their convictions and fears about the Merger was a matter of regret to at least one British delegate, who could not be other than impressed by a brief conversation with Dr. Henry David Gray, of Hartford, who would be glad to hear from British correspondents.

The real significance of our Churches and the urgency of the Christian message for the world of today and of the Congregational witness within the developing and inevitable ecumenical framework was more than highlighted and stressed: it was felt as the burden of the Lord. We dispersed, warmed in heart, stretched in mind, uplifted in spirit, and at the same time disquieted and challenged by the Word which 'God Speaks to our World' and without doubt that the proclamation of that Word is still committed to a committed people.

THE WORLD IN WHICH WE LIVE[1]

By John C. Bennett, M.A., S.T.M., D.D.

It is important for the Church to keep asking in each generation about the relation between the deepest universal problems and the particular situations which create new difficulties for humanity and for the communication of the Gospel. To address ourselves to the new alone is likely to encourage us to deal chiefly with symptoms, to identify Christian teaching with one-sided solutions which do not touch the roots of the difficulties. But to deal only with the old and the perennial is likely to cause the Church to be irrelevant at the points of greatest immediate perplexity.

Let me illustrate by referring to one of the greatest changes in the modern world, the stupendous increase in the power that is at man's disposal. There is a sense in which this power is neutral and that it can be used by man for good or evil purposes, and yet this power is a source of new temptations. It has in a frightening way reduced the margin of error with which we are permitted to live with some security : it has magnified the complexity and difficulty of the problems which profoundly affect our personal lives. The Church should continually emphasize the perennial sources of the misuse of power : the sin of man that is expressed in the idolatry that worships something that belongs to man himself, in his pride and egoism, in the hardness of heart that prevents him from being open to the divine pressures upon his soul or to the needs of his neighbours as they feel them. There is a vast theological literature on the perennial sources and expressions of human sin. But this by itself fails to illumine many new and particular difficulties and temptations. This increase of human power is not itself the result of sin and yet it greatly extends and complicates the consequences of sin in our time.

There is another aspect of this relationship between the old forms of sin and the new problems which haunt our souls and darken our world. I refer to the fact that any one generation inherits the consequences of the sins of past generations. These consequences have gained considerable momentum over the years and they create problems the solutions for which require far more than the inner change of living persons. It is not enough to call all living individuals to a right relationship to God, to a radical dealing in their personal lives with the perennial distortions of humanity.

[1]An address delivered to the International Congregational Council at Hartford, Conn. in July, 1958.

The spiritual individualism which is the burden of much Christian teaching and especially of conventional evangelism does not take seriously the special problems which call for specific attention and fresh illumination.

The present conflict between the Communist and non-Communist worlds is greatly aggravated by the new forms of power to which I have referred, but it is also made overwhelmingly difficult by the sins and failures of men in other periods when Capitalism was most exploitative and when the imperialistic domination over the peoples of Asia and Africa was most oppressive and humiliating. We live at a particular point in a series of vicious circles. We contribute our own share of greed and pride and folly to these vicious circles, but we cannot expect to find a way out of them unless we deal in the most specific terms with the contemporary ideological conflict, with the arms race, with the social and economic needs of half the world, with the peculiar competition in national self-righteousness between Russia and the United States.

With this understanding that the Church should emphasize both the perennial and the contemporary human problems, that the former, which are best understood by the Church, cannot be regarded as a substitute for the latter, I shall now deal briefly with four aspects of modern life which condition what the Church must say and do.

1. First, I shall call attention to the sphere of spiritual presuppositions about the meaning of life. Thirty years ago we might have announced at such a conference as this that the ages of Christian faith have passed and that instead the Church confronts many forms of a confident secularism. Today such a statement would not describe our situation. It is true that this is not an age of faith. It is true that the tendency to take for granted Christian presuppositions about the meaning of life has gradually weakened since the seventeenth century. But the positive substitutes for Christianity in the western world are losing their self-confidence. This is not an age of zestful emancipation or of confident rebellion against the faith. It is an age in which there is little assurance about any convictions concerning the meaning of life or the way of salvation.

Humanitarian progressivism as a faith is no longer convincing. Political left-wing causes which did take the place of religion for many people in the 1930s have few supporters in the countries most represented here. I hazard the judg-

ment that Communism as a faith is losing ground in the world at large even though the attraction of Russian technological society increases. Scientism as a name covers several things, and as a tendency to level down reality to what is known to the exact sciences, it creates an atmosphere that often stifles religious faith, but as, in itself, a positive faith even scientism has lost ground in recent years. On matters of this kind developments are at different stages in different countries and in different groups within the same country. But would there not be more truth than error in the generalization that this is an age in which it is difficult for people to rise to any assured convictions about the meaning of life, but that there is a widespread sense of emptiness which may be the beginning of a new openness to Christian truth ?

The United States is in the midst of a much advertised revival of interest in religion, even of interest in the Church. The statistics about this revival in terms of Church membership and even in terms of Church attendance are extraordinary. According to some polls that have been taken there are as many as 45 per cent of church members in church on an average Sunday. It is difficult to know how much of this revival represents Christian conviction and commitment, how much it represents a vague religious wistfulness, how much it is an aspect of social conformism, how much it is a religious celebration of the 'American way of life.' It often represents a simplified conservative evangelicalism or even Fundamentalism that is not very relevant to the problems of our culture, though members of the next generation who grow up within the Church under such influences may be open to fresh understandings of their faith.

I believe that it is a great mistake to interpret this revival of religious interest with a narrow emphasis on any one of these aspects of it. They are all there in considerable measure. It is of some significance that this revival was felt strongly in the colleges and Universities before it became so popular in the country at large, and there has developed a very substantial concern to know about distinctively Christian theology and faith in academic circles. The most important thing to say about this revival is that, while it tempts the churches to ride a popular wave and to reflect rather than to transform the religiousness of the community, it does offer the churches an undreamed of opportunity. The people are there within the congregations and easily within reach of the pastoral care of the churches. The question is how far

the churches can so mediate the Gospel of Christ that this widespread religious openness or interest is transformed into faith and commitment.

2. The second type of problem to which I shall call attention is the spiritual effect of very pervasive aspects of the culture of the technologically advanced nations. I need do no more than suggest very familiar tendencies. The literature of this subject is full of clichés and stereotyped diagnoses. Putting a few of these together we may say that we live in crowds which respond to the same mass media, that we are other-directed by a culture that is dominated by great organizations, that we are conformist because of our inner insecurity, that we are haunted by anxiety, that we are lonely in our cities and suburbs with little experience of stable community life, that our families are so mobile that they never develop roots anywhere, that our relations with our neighbours are friendly on the surface but superficial, that discipline and structure have disappeared from family life with the younger generation frustrated by its very freedom. These words may apply more to the United States than to Britain, and the deeper diagnoses of anxiety and frustration come from the continent of Europe.

Habits of living conditioned by a technological society tend to make men sick in spirit. If they retain a structure of faith and thought which gives meaning to life, this can be an antidote for this sickness but too often this has gone. Where we have the revival of religious interest there is often a desperate attempt to recover this antidote.

One aspect of this new culture that has especial importance in the United States is what we have come to call " the economy of abundance." If the American economy succeeds in preventing socially destructive depressions and proves capable of achieving considerable stability, the next great problem will be the problem of endless economic productivity. We are seeing the curious reversal of means and ends which Professor V. A. Demant and Archbishop Temple used to emphasize as the great defect of Capitalism : the tendency of a whole society to consume in order to produce. Lately Americans have been exhorted by President Eisenhower to buy, not to meet needs or even satisfy desires, but to help the economy. It is quite evident that if too many Americans limit their purchase of automobiles to any reasonable estimate of their family needs, the whole economic system will be threatened. I have read that the automobile manufacturers

in Detroit are worried lest the American people should decide to choose some other way of improving their status than through buying the latest automobile model! Could there be a more vivid illustration of the moral precariousness of an economy? There is an element of sheer irrationality about this predicament that should receive much attention, but here I am concerned only to point out the spiritual effects upon people when they live in a culture that is dominated by the necessity of selling things which are themselves unnecessary and not even very desirable. Life will become far too much cluttered with things. The pressure of advertising will fill the air even more than now with half-truths or exaggerations and appeals to false motives. Leisure which is in itself a good may be increased far beyond the capacity of people to use it constructively. What becomes of the sense of Christian vocation when so large a part of life is taken up with producing and selling things that are not needed? Now I realize that we should not bring to this situation the Puritan ethics which arose in an age of scarcity and that those who have the privilege of doing something that is intrinsically meaningful should not give moral lectures to those whose only available jobs are of this other sort. Also, what keeps the economy going and supplying jobs is in so far good. The income required for the buying of what we need may come as we produce or distribute things that nobody needs. I raise this issue here, not to condemn anybody, but to suggest that this is one area in which people are affected spiritually by their economic activities. They may not be victims of injustice and they may not do much injustice but the temptation to feel that life lacks meaning may be reinforced by the fact that even what we do when we are at work seems to be unimportant.

Some of the older issues of the Social Gospel have lost importance but here is a new type of issue that needs great emphasis: the effect of a technological culture upon families, upon the spirits of people, upon their morale and their purpose for living. There are no over-all solutions of this type of problem, and prophetic denunciations in this context are seldom appropriate. We are caught in these difficulties together, and most of all on a parish level we can work together to find concrete adjustments, compensations and transformations.

3. The third characteristic of our period that needs to be emphasized is that it is a period of social revolution. This is one of its most promising aspects and yet the social revo-

lution has had a tragic relationship with Communist totalitarianism and with the present ideological conflict that deepens in so threatening a way the conflict between nations.

The first word to say about social revolution is that it has been long overdue and that the shift of opportunity and power to the neglected and exploited majority of the human race is a victory for the justice of God. The industrial workers of the West were the first to make their claims and aspirations heard. In the countries most fully represented here the impulses of democracy have transformed capitalism. In Great Britain this process has gone farther than it has in the United States and British thinking is closer to British practice than American thinking is to American practice. Both countries have a Welfare State but Americans can hardly admit it officially. There remains in this country an individualistic ideology which makes it difficult for us to admit what we are doing. The policy of drift in the current recession indicates how little we were prepared intellectually to accept the role of public initiative as a supplement to private initiative when the latter slackens. But in many other respects the United States, which is the stronghold of Capitalism, has modified its capitalistic economy for the benefit of all classes. We had a moderate revolution in the 1930s and our principle responsibility in this area is to preserve and extend its gains.

In the new nations of Asia and Africa there is, of course, a more far-reaching revolution which carries great promise as well as great dangers. These nations have the task of developing new political institutions which are stable and efficient enough to solve staggering economic and social problems. The churches in countries which have much higher standards of living have an enormous responsibility to develop in their own people understanding of what these new nations now face. The first need is understanding. This should go with a willingness to help without attempting to control or to use the peoples that are helped.

A part of this social revolution is the new capacity of the coloured peoples of the world to put the white race on the moral defensive. This represents one great moral gain at a time of moral 'let down.' This is true internationally and it is true within some nations, especially the United States. The Churches in this country have, as one of their major problems in teaching, pastoral care and strategy, this problem of overcoming racial discrimination and segregation

in the Church and in communities. Nationally all our denominations know what they should say on this subject but locally they tend to reflect the *mores* of the community. This is a problem of the North as well as of the South. Everywhere it is an internal problem of the Church. The ferment within the churches is very great and many sensitive spirits in North and South are struggling to make clear the church's witness, often at considerable personal cost. No Christian leaders with more than local influence fail to know in what direction they should go though they may honestly differ in regard to timing. The important thing is to prevent the question of timing from becoming an excuse for failing to move at all.

This social revolution necessarily raises the question of Communism, for Communism has its only prospects for success in the countries which must quickly develop stable and effective governments and overcome the poverty which until now has seemed their inevitable lot. But it casts its shadow over the whole world because of the conflict between nations with which it is so closely related.

I believe that the Christian churches in the West and in the countries most vulnerable to Communism should continue to emphasize the conflicts between Christianity and Communism, but I here raise the question as to whether the time has not come to emphasize less than has been our practice opposition to Communism and to stop the continuous expressions of national and religious hostility to Communists and Communist nations. There has been a much too single-track policy of negation and it has not worked very well. I speak here especially to Americans and I am asking only for a change in emphasis. To make the institutions of freedom work in countries which are proud of them now seems to be the first thing. To give positive help in an understanding way to nations which are tempted to think that Communism alone can solve their problems is the second thing. The churches should be sophisticated about Communism and not misled by its propaganda and its illusions and yet they should not take so rigid an attitude that they cannot see that second generation Communists in Russia may become concerned chiefly about building their own country, that they may become less fanatical believers in their ideology and less a threat to the freedom of their neighbours.

There are many other things that should be said about the dangers as well as about the promise of the social revolu-

tion. Perhaps the chief thing is to warn that, after great progress has been made toward justice, the development of technology in the new nations will create the very problems with which we are so familiar in the old. The churches should have the wisdom to help any people to live beyond the early illusions of a revolution into the period in which strength and insight to face the ambiguous realities of every day become the chief needs.

4. A fourth aspect of our contemporary situation is the fact that humanity as a whole is threatened by nuclear destruction. This is something quite new. Christians in other periods have expected an early end of history but this was to come by a redemptive divine act and not by human sin and folly. We face this threat in the midst of a vicious circle of ideological conflict and mutual distrust, and this compounds the difficulty. Idealistic exhortations to unilateral action addressed chiefly to one side of the conflict and which might lead to a preponderance of nuclear power in the Communist world create their own dangers. In this situation Christian churches in countries where they have great influence have shown a pathetic helplessness to do more than drift with events or to reflect official attitudes.

Have we even begun to consider the spiritual effect upon nations and churches if we live for decades with the assumption that at any moment we may be destroyed while we let loose the forces of destruction on scores of millions of our neighbours? What will this do to the faith and to the conscience of men, to their conceptions of the providence of God and to their moral sensitivities? I raise these questions without implying the answers but it is difficult for me to believe that the answers can be favourable to our humanity.

And yet God created this trapped human race in His own image and God identified himself with this race in Christ. Against the background of this faith the Church must work its way through this problem, not primarily as a problem of survival but as a problem of preserving our humanity.

It is the priestly and pastoral responsibility of the Church to help its members and the nations in which it works to avoid panic.

It is the prophetic responsibility of the Church to help its members and the nations in which it works to think and feel differently about the world struggle itself and about the nuclear race. Nothing that one can say briefly about

this responsibility is adequate but I shall make a few suggestions for discussion.

a. Citizens of the western nuclear Powers should put the direct effort to break through the stalemate of the cold war and the arms race in the place of highest priority. Until now they have seemed to give this priority to complete victory over their opponents.

b. They should recognize more clearly than they do that the most effective power of Communism is its promise of a quick social and technological revolution to countries which are in great need of such radical changes. Against this type of Communist power all our military preparations are of secondary importance.

c. They should show more sympathy in relation to the Russian fears of attack, fears which are in part a matter of dogma but which are greatly strengthened by the western emphasis upon bases that surround the Soviet Union and by the continuous expressions of hostility against that country. It is time that we took seriously both the natural fears and the legitimate aspirations of great nations even though they are Communist nations.

d. They should make clear that we accept the fact that in Russia and China Communism is a vast human experiment that will have its day, that our chief hope for freedom is not in any counter-revolution or in attacks from outside but in the changes that come over a second generation of Communists, as fanaticism wanes and as they become pre-occupied with constructive tasks in building their own societies.

Changes of emphasis among our policy makers and among our people in these four respects are not incompatible with keeping an adequate military balance to deter aggression, but obsession with the arms race is likely to inhibit such changes of emphasis. I realize that each one of these changes of emphasis depends upon judgments which cannot be deduced from the Christian gospel and that there is room for differences among committed Christians about them. I offer them as indications of the kind of rethinking that needs to be done now within our churches and our nations, perhaps most within my own nation.

Surrounding all of them there is another area of rethinking that is required. It is the recovery of a sense of moral limits to that which Christians will do or sanction. At the moment

we are perilously near proclaiming by the policies to which we do consent that there are no such limits whatever, that all things are permitted when once a nuclear war has begun. This repeal of moral limits in the ultimate crisis casts its shadow on our decisions long before such a crisis comes. We see this in the callous willingness to sacrifice large numbers of future persons in nuclear tests so long as they are relatively a small number in comparison with all future persons and so long as they are spread over an extensive period in the future.

I have been asked in this address to describe the world in which we live and perhaps I have already gone too far in suggesting lines of action. But let me say in conclusion that this world in which we live is one about which Christians can never be cynics or live without hope. It is God's world and the Church exists to mediate the grace and truth of Christ to all men at the point of their darkest sin and of their most perplexing problems. Let us begin by facing this sin and these problems as they are.

THE CHURCH IN EUROPE [1]

By Glynmor John, M.A.

Europe is a continent of bewildering contrasts on every plane. First, a population greater than the U.S.A. and the Soviet Union combined, but a jumbled mosaic of a score and more acutely self-conscious nations speaking an even greater number of tongues. A vortex of wars, it exhibits a vitality almost unimpaired side by side with appalling lassitude. But there also stirs a new sentiment of European solidarity. The Churches are growing conscious as they have not been for centuries of a call to lay the spiritual foundations of a united Europe. For them, as well as for Europe, this is crucial. They evince a deep hunger for ecumenical fellowship, for a communion of Christians strong enough to withstand national, ecclesiastical and ideological enmities. What ecumenism means is still somewhat hazy, but of the growing power of the sentiment of ecumenism in most Churches of Europe there can be, I think, no doubt.

Secondly, this continent dreamed the dream of Christendom, but that dream is now in almost total ruin. The relation of Church and State is often a difficult, even a desperate problem. On one hand, open State hostility curtails or suppresses the Church's outward freedom, and the Church is being reduced to the faithful remnant but is recovering the reality of a faith which does not yield. On the other, the incubus of State recognition has devitalized her Apostolic freedom and marred her spiritual integrity, but she feels a new determination to assert an evangelical independence in order to exercise a redemptive leadership.

Thirdly, Europe is the scene of mass technological societies where men are becoming depersonalized, and also of backward, uneducated peasantries beginning to awaken to new human dignity; a continent where Christianity for vast millions meant clericalism and the opiate of the people, but also where a Labour movement was begotten not of Marx or Rousseau but of the Gospel. The Churches seek more and more to confront the social and economic problem with the total evangel proclaiming a total deliverance.

Fourthly, this continent heralded an Age of Reason and Tolerance, but is also the stronghold of an Absolutist Church and the chief arena of conflict between religion and militant, totalitarian atheism. For the Church the decision whether

[1] An address delivered to the International Congregational Council at Hartford, Conn. in July, 1958.

or not to champion religious freedom and the rights of conscience is crucial, for man as well as for herself. A testing-ground of this issue is the position of Latin Protestantism, and what we shall see there of Protestantism will, I think, inspire us all.

Fifthly, Europe is the seed-ground of every modern political philosophy, from the maturest social democratism to barbarous totalitarianisms and aggressive nationalisms, and indeed of an individualism destructive of social and civic conscience. The phrase "Christian nations" has almost passed out of use during my lifetime. But the Churches are stirring with a new vision of the significance of their role as an example of a Christian community, and there is a movement towards a new Christian sociology and anthropology.

Sixthly, Europe is the natural home of science, art, music and the mother of all modern universities—but aesthetic creation has all but lost consciousness of being related to the primordial activity of God and of reflecting transcendent beauty, and rationalism turns in upon itself and its final leap is into nihilism, and ethics rests on nothing but man's ineluctable freedom, and earnest scientific youth feels the Christian Myth is obsolete coinage and yet is perplexed in heart and mind because its scientific universe has no coherent philosophy. Over against all this are signs—I hope significant signs—of an effort in the Church to recover an evangelism which is related to all the major fields of man's consciousness. This emergent new evangelism has three characteristics:

(1) A ready disposition to get inside modern European man to learn from himself what the actual centre of his consciousness is, so as to be able to meet him *where he is in his soul.* It is aware, for instance, that individualist salvation hereafter is *not* the dominant preoccupation of European man and that "peace with God" regardless of the state of the world has little hold on the religious consciousness. To be sure, there is a passion for interior conviction of a personal anchorage but it is for a personal anchorage in a reality experienced as operative within this present flux and not merely sited outside it. The Church, of course, will still speak of peace with God and of destiny hereafter, but is it too far-fetched to suggest that when Dr. Dodd came forth with "realized eschatology" he was not merely re-interpreting the New Testament in the capacity of scholar and divine, but also answering a demand which is seeking expression within the religious consciousness of our time?

(2) The new emergent evangelism is characterized by what I can only call a theologically-grounded humanism. I hope the term does not arouse resistance ! The thunderings of neo-orthodoxy are now less audible ; the downpour they brought has doubtless washed away much that was theologically superficial and weakly moralist. But it is appropriate to recall here that a major theme in our I.C.C. conference at Le Chambon was the problem of Autonomy and Authority in the soul of modern man. Out of a death cell in wartime Germany, Bonhoeffer gave a germinal statement on that problem. The new evangelism is recognizing the futility of trying to force modern man back into a religious infantilism. It is useless to bewail his advance in knowledge and autonomous power. Despite his self-wrought disasters and his loss of moorings in the sphere of ultimate belief, he will stubbornly disbelieve in a God represented to him as resentful of his adulthood and waiting only to overwhelm him at the point where his advancing knowledge peters out or his exercise of power leads to catastrophe. The new evangelism sees that God has to be shown to adult modern man as meeting him in his knowledge and in his power. Nor is this just another accommodation to contemporary culture. A basic question for a modern apologetic is this : " Does God destroy man's autonomy or create it and redeem it ?" or " Does Grace act impersonally upon us, as upon a sub-personal nature, or meet us as persons to recreate us persons ?" In other words : " Does the Holy Spirit annihilate our spirits, or intercede with them ?" In our Congregationalist postulates lies a clue, often obscured, to a major field of modern man's consciousness.

Finally, the new evangelism is comprehensive. Not only does it undergird the intellectual enterprise and preach a dependence upon God which secures, not destroys, ethical responsibility, it also seeks to be related to a third and vastly growing field of consciousness—I mean the aesthetic. British, particularly Free Church, theology and piety, seem very insensible of this field, but I see a lively awareness of it in, for example, the Remonstrant Church and certainly in the French Reformed Church.

And my last comment on Europe : It initiated the greatest, swiftest missionary expansion in Christian history, but is now herself her own greatest mission field—not an unevangelized one so much as a largely impervious one, where the Gospel has been heard and still oftener mis-heard, and rejected. Masses have moved out of the faith they

inherited but not to seek a better. Their irreligion is sophisticated.

Again, the Church confronts a lassitude which swamps all crusading idealism, but she also faces the paradox of an undoubted advance in social humanitarian morality keeping step with a decline in religious interest. The core of much of the lassitude is a cynicism born of abysmal distrust, distrust of high-sounding causes. But I suspect much longing for a leadership which can be trusted not to exploit the devotion given to it. I recall St. Paul's assurance: "He is able to keep that which I have committed to Him against that day," and that day is the Kingdom of God. Over against this situation the Church is emphasizing afresh the spirituality of secular life and the essential role of her laymen in the propagation and practical demonstration of the Gospel. Perhaps the greatest thing God is doing to the Church is seen in her penitent awareness of having drifted into the margin of men's lives. She wants less and less to be a protected, ecclesiastical, walled-garden. She feels growing revulsion from a conventionalism which has spelt inertia. She can learn most from the churches which have not known these conditions. Churches are seeing that their role is not merely to stand over against society, basking in the certainty of their election, but to identify themselves compassionately with the actual human situation, while maintaining a proper Christian independence of conviction and approach. So there is a growing, sometimes revolutionary, awareness that the Church is not the clergy, but the whole company of the faithful; the increasing participation of the layman in Church life, thought and mission is everywhere the trend. The gigantic Kirchentag in Germany, capable of mustering 200,000 people, is essentially a lay effort to keep religion before the people. At the other end of the scale is the Spanish Protestant layman using all the freedom left him to propagate the faith. The German evangelical academies, the training schools in Holland, France, Finland; the associations often on a vocational-professional footing to encourage laymen and women to work out for themselves the implications of their discipleship; these are but few samples of the lay restoration of the Church.

And with all this, signs of a new dimension of the sense of the Church, as being not a local object alone nor even as being present only where the faithful are gathered together at the one time, but as with the Christian and in him wherever he may go, in factory, office, home, even refugee camp.

And last, Protestant youth, not least in the Latin countries, dissatisfied with nebulous idealism, favours a stricter Christian commitment, with more positive beliefs to counter hostile ideologies, and demands that Christian Youth Movements be firmly rooted in the Church. These, then, are some of the creative stirrings.

II.

No survey can ignore the Church-State relationship. In Eastern Europe are States openly hostile to all religion. In parts of the West, freedom is at grips with clericalism.

Churches under Communist regimes are not without a certain freedom—in some cases more than they had formerly ; they even get financial State-aid. But, and this is the crux of it, they are all on sufferance, and what toleration they get is not in acknowledgment of their spiritual rights or significance, but for tactical State reasons. Thus State policy varies. It supports one Church to keep it dependent or to make it weigh against some other ; it is progressively withdrawing that support from another in order to weaken it. If one communion can rebuild churches on a fairly ample scale, another finds its growing activities drastically curtailed by a new penal code. Visitors report large congregations, but free propagation is suppressed, Sunday Schools are banned, and criticism of the regime is forbidden. On social questions Christians often agree with Communists and express gratitude for benefits the regime has brought, but the difficult adjustments made by Church leaders create their own gulfs between them and western Churchmen. Thus, to secure certain concessions, the Polish Roman Catholic Church made a concordat, but with the disapproval of Rome, while Professor Hromadka has taken up a position which has alienated many Western Protestants. Current events in East Germany illustrate the twin objectives of the Communist regime.

Religious instruction is now excluded from the schools. Even outside them it is strictly controlled, and to take part in it makes both children and parents potential enemies of the State. Teachers are under orders to teach dialectical materialism and are dismissed for refusing. Children of Church-confirmation age are pressed to take part in Communist "youth initiation" ceremonies ; this year some 90,000 have done so, 25,000 more than last year. Parents who forbid their children to do so risk severe reprisals ; if they permit them, the Church refuses confirmation and some-

times even Christian burial. And now, the Church is impaled anew on the horns of a dilemma created by politics.

The Government is forcing the nuclear arms issue. The chapters of the Evangelical Church genuinely oppose the nuclear arming of Germans, but formally to censure it in Synod would imply that chaplains in West-German forces either advised men against accepting nuclear training or resigned their commissions and left soldiers without pastoral ministration. A minority in the Church actually wants pastoral care withdrawn, because it holds that to accept nuclear equipment is incompatible with the Christian faith. The Communist State angle on all this is that such pastoral care helps NATO and is therefore a crime against the Communist State. So the issue threatens the unity of German Protestantism and the integrity of the Evangelical Church is in grave peril.

Tragic as this is, it is not, however, the only kind of Church-State problem. State-recognition, too, can corrupt a Church's integrity and make ineffectiveness the price of her security. The theory that the people who man the State are the same people who constitute the Church simply does not hold water. Nevertheless, even the French Protestants often regret the total severance of Church from State because it tends to strengthen a notion that religion is something esoteric. But certainly the trend in Europe is more and more towards the spiritual independence of the Church, and, for the sake of this, people to whom the State connection is ideally attractive are more and more prepared to sacrifice it. The question of real importance is the Church's sense of independent responsibility for the life of the community and of her impact upon it. Protestant Churches have no wish to become a State within the State but neither do they wish to stand aside from the conditions, needs and problems of the community.

Notable changes have already taken place. For instance, German Lutheran churches always said: "To possess her own freedom the Church must surrender all her political freedom." Church freedom meant political obedience. But during the Hitler regime there were Churchmen who resisted the State and even conspired against it, and since the war, too, Church leaders have thrown aside the old indifference to national and social issues, for instance, in their opposition to re-armament. And one of the main features of the new evangelism is that while the Church does not set out as an

institutional power to dictate to the State it is more and more conscious of the social and political responsibility of Christians and tries to equip them to go out and fulfil that responsibility.

My main concern is with the Latin countries with their 130 million people, among whom Protestants are a very tiny minority. I select, first, Spain. Protestants number under 30,000—mostly fundamentalist, but the small Union Church is ecumenical-minded and socially-conscious. The Constitution allows them only private meetings for worship, and only then if they get permission from the local authority. Protestant schools exist no more (and Spanish Protestantism needs more people who are educated); educational openings are difficult; Sunday Schools are frowned upon; summer camps and welfare institutions are banned. No Church building may have a sign outside it indicating what it is. The social status of Protestants is problematical and their marriages are often refused a legal licence. But these restrictions have not reduced them to passivity. Since the Civil War they have striven hard to restore their church organizations, often at great risk. Experienced laymen step in to supply pastoral service. Their younger people might easily have turned Marxist but with splendid courage they are standing by their Church, are active on the local level and magnificently nourish pastorless little congregations.

Evangelism remains the *raison d'être* of these churches, though a Spanish pastor said: "How beautiful to hear Jesus comparing the Kingdom of God to a great dragnet hauling in a multitude of fishes; our evangelistic work is more like fishing with a single line, angling for one soul at a time." From our standpoint Spanish Catholicism is particularly superstitious and blindly obedient; indeed our French Protestant brethren are greatly moved by the disgust often expressed openly by French Catholics for the bigotry of Spanish Catholicism. But to their brethren outside Spain these Protestants say in effect: "Do not think of us as a crushed Church. We need your help in many ways, but always remember that in our trials we have found life and happiness." What matters most, and particularly at this moment, is that Protestantism is in Spain at all' for though Spain is officially Catholic there is a massive retreat from practising Catholicism and much intellectual unrest, and there is said to be an immense hunger for the Gospel. Positive Protestant faith and action make a profound appeal to many Spaniards who despair of official Catholicism. And

men do make the enormous sacrifice by embracing Protestantism. Several high Church dignitaries have done so in recent years.

Finally, to France . . . a secular State, officially indifferent to every church. So complete is the severance between State and Church that the French Protestant is amazed to learn that subjects like Divinity appear in the curriculum of British Universities and that students of Divinity get State-grants. Alsace, incongruously, retains the State-connection it had prior to rejoining France after 1918. 75 per cent of the French nation practice no religion. Catholicism claims only four to five million real adherents. France was the cradle of the Reform ; at one time nearly half the population had become Protestant. Then relentless oppression ground Protestantism to a particle. No Church today suffers anything which this Church has not known. Protestants now number less than a million, one and a half per cent of the population ! But the Church is bursting with vitality and enterprise. Flanked by two great conformist masses, neither of which would leave any room for Protestantism, she preserves a detachment and independence neither of them can understand or assimilate. But there is another mass, too, irreligious but non-Marxist, a post-Catholic mass. This mass too is conformist in its own perverse way. Centuries of teaching about the deadly sin of heresy still conditions its attitude to Protestantism, which here is up against an immense psychological barrier. The post-Catholic Frenchman, so individualist on many planes, evades personal decision on the deepest plane of all, that of ultimate belief and ethics. He turns the edge of this challenge, often acts as he will, but is ready to conform to the sociological patterns of Catholicism without belief in it as a religion—an accommodation which leaves the interior issues all unfaced. In such a scene, Protestantism stands for the possibility of genuinely personal religion for the ordinary man and woman.

Nor is French Protestantism likely to retreat into a spiritual ghetto. On the contrary, its windows are wide open out on to the market place and the forum. It combines a warm piety, even a disposition toward revivalism, with a social radicalism. It has a mellow respect for theological clarity. Its Christian Social Movement was born out of a demand made upon them by Faith. Its message is the Gospel, just the Gospel, but the whole of it. Its inspiration is the fact that Pentecost created a new community. So the movement sprang out of the need for a total fidelity

and for the plentitude of the Christian life. It witnesses within the Church against paganism and Mammon, against the temptation to by-pass the problems of poverty and war and equally against facing these problems without the Gospel.

It also raises a cry of alarm. Modern society cannot survive except to the degree it can make triumphant the basic practical demands of Christianity, brotherly respect for the human person and the peace and justice of God among men. This must not be pious verbiage. It must be lived by keeping close to human suffering and by striving to reform the structures of society. So it sets up teams for research, study, and prayer to grapple with economic, social and international questions. From it has sprung independent teamwork striving to abolish licensed prostitution and alcoholism (that scourge of modern France); it undertakes child-rescue; it sets up agricultural co-operatives. Its radicalism reaches down into personal living, not least into the realm of money. To be a Protestant in France is to run the risk of acquiring an embarrassing reputation for integrity in public and civic affairs, and for honesty in one's income-tax returns! And Protestant Youth? The Church faces a grave problem through the dispersion of her youth in the great non-Protestant masses, yet a most encouraging feature of her life is that while over 40's and under 70's are conspicuous by their absence, so large a proportion of her youth has decided to stay with their Church and engage in her tasks. They undertake street visiting, public evangelism; they present dramatic representations in the public squares. One of their most splendid works is Cimade, a work among refugees which has got into operation in 70 refugee camps. Marc Boegner has called it "the light cavalry of French Protestantism"—it must be mobile to move in where the need is most urgent. It bears a Christian witness in a disordered world. It is more than a 'work'; it possesses a particular spirit, an ecumenical spirit. Though a French organization, it is open to foreign helpers and works in the closest liaison with the World Council. Ecumenicism is a passion of this Church. There is also a fine flowering of Protestant schools, notably the Collège Cévenol, sited amid the pines of a historic Protestant highland village, where thousands of boys and girls have received a high school education within the context of an international and ecumenical outlook and in intimate association with the local church. The Church is also abundant in journalism; for instance its newspaper "Réforme" is one of the finest

and most attractive in lay-out, and it gives a wide coverage of the cultural and scientific life—literature, the theatre, the cinema, art, music, all from the Protestant viewpoint.

Last of all, the French scene is fascinating because Catholicism there is also in ferment. French Catholicism exhibits a remarkable lay movement, a Biblical revival, a liturgical reformation, and a vigorous apostolate to the unchurched proletariat. These creative surges are, however, subject to a swift and ruthless Papal ban, much to the chagrin of many French Catholic leaders. Between leading Protestant and Catholic thinkers are many unofficial fraternal contacts and in the universal Week of Prayer prayers of penitence have been offered in Catholic churches for past persecutions. While the Reformed Church has a wonderfully eirenical spirit towards her Catholic brethren, she maintains an incisive criticism of the official Catholic position. In fact, she sustains a real dialogue with Catholicism, and now is re-examining and re-stating the postulates of her own Protestantism. In her view, the Catholic Church, despite the return within France to the Bible, is no nearer putting herself under the sole judgment of the Word in Scripture or of accepting the Protestant scriptural principle. On their part, the Protestants recognize that the Bible is the product of the religious community and is to be interpreted within the context of the experience and researches of the whole Church. They are instigating a thorough examination of the significance of the Canon, which ostensibly set a term to the tradition of the religious Community. For they see that a resolution of the problem of the " Authority of the Scriptures " is cardinal for Protestantism. If Protestantism —united in its formal affirmation of the scriptural principle but multi-divided by the application of it—is to possess the secret of the Una Sancta which is the hope of Ecumenicalism, and if we Protestants are to demonstrate the truth of what we claim to be, churches founded on the living Word of God, then this immense task is inescapable. French Protestantism has defined the issues. So I close. In this land, which from being the cradle of the Reform all but became its grave-yard, and has become almost the desert of the Counter-Reformation, there are great stirrings, and in both camps ; in Catholicism, a ferment the end of which is not in sight, and in Protestantism, a resurgence of devotion, compassion, courageous enterprise and spiritual realism which is an inspiration to behold.

The CROSS and the CRESCENT in the NEAR EAST[1]

By Alford Carleton, B.A., B.D., Ph.D., L.H.D.

When the Near East is singled out as one of the five areas of the world to which we should give particular attention, we probably think first of the Near East as the land of the Bible, as the cradle of civilisation, as the cross-roads of the world, or as, unfortunately, an area of discord, best summed up by the statement that " life in the Near East is like life on a raft ; you do not sink, but your feet are always wet." But I am not going to speak of political or economic matters, but rather to take from the topic ' The Cross and the Crescent in the Near East ' the opportunity to speak of the fundamental underlying relationship (some would say problem, some would say struggle, but I say relationship at the moment) which lies behind this situation so far as the Christians of the world are concerned.

The religion of Islam is the only one of the great religions of the world with which the Christian faith, as an organized system of belief, has been in constant contact and interrelationship from the very beginning. It was centuries later that Christianity came into any vital encounter with Hinduism, Buddhism, Confucianism and the rest, but it was in contact with Islam from the very beginning. It may well be, as the experts in the area in the field of comparative religion tell us, that when we think of the religions of the world as organized religious systems in their fixed categories, it is quite possible that (with the uncertain exception of Buddhism) Islam and Christianity will be the final contenders for the position of the world religion.

Islam and Christianity, of course, have much in common. They are descendants of a common area, and a common field of philosophy and theology. It is one of the great tragedies of human history that the Prophet Mohammed, in his time of seeking for spiritual truth, found no genuine expression of Christianity to which he could give allegiance, or he might have been another St. Paul or an Augustine. But it was not to be.

In a very real sense it can be said that Islam as a religion is a Christian heresy. It certainly shares with Christianity many of the same presuppositions, beginning with the concept of a total society, the concept which found its expression

[1]An address delivered to the International Congregational Council at Hartford, Conn., in July, 1958.

for us in the mediaeval thought of Christendom. So in Islam there is the feeling of the Church, the State, the Society as a whole in all its aspects of economic, political, social, theological and every other aspect of life, having an inner unity which was best expressed by the fact that the head of the State was at the same time the head of the religion. Just as the Emperor of Byzantium was the head of the Orthodox Church, so the Sultan and the Caliph were one.

That fact, of course, made a certain understanding possible on the basis of 'live and let live.' When Islam first arose it was welcomed by the Christians of many lands, particularly the Arabic speaking part of the Byzantium Empire. It was looked upon as a liberator from the oppression which they felt from Constantinople at that time. For a period of centuries Christianity was definitely the second religion of the Caliph's Empire. Christians held high political office; Christians were men of great prominence in the intellectual and economic life of the realm.

During this period the principle was well established that the religious communities would be autonomous within their own communities of faith, Christians governing Christians in all matters short of the ultimate power of the State and its police power, Jewish groups ruling Jewish groups, Muslims ruling Muslims. The essence of this principle was in the fact that the law of the State was fundamentally religious law, and if one did not belong to the religion of the State it was not appropriate that one should be governed by the laws of the State in the sense of the religious regulations and procedures governing birth, inheritance, marriage, death and all the rest. The result was that there grew up within the State, under the dominance of Muslim power, minority groups, Christians, Jews and a few others, who were relatively free within the boundaries of their own communities. They had a degree of freedom of religious expression within their own societies which was very nearly complete.

This was upset, very badly upset, by the era of the Mongol invasions and of the Crusades. We are accustomed to looking upon the Crusades as a holy endeavour, something motivated by the very highest of principles to liberate the Holy Places from an infidel conqueror. Seen from the point of view of the Near East, and not only of the Muslim but of the Christian of the Near East, they might well be described as a very ingenious combination of piety and plunder. They certainly threw Muslim against Christian in a sense that

they had never before been antagonistic. They confirmed the principle which was inherent in both faiths at the beginning that to the victor belong not only the spoils but also the justice of the argument; that the faith whose armies can conquer must obviously have the blessing of the Almighty, and there is a certain vindication of the justice of the faith of the conqueror by the very power of his military victory.

The Crusades were not the final step in that process. There came the long period of the ensuing six or seven hundred years, during which there was increasing European pressure upon the area, and what they would now call imperialist activity, whereby the French Government became the particular protector of the Roman Catholics and the Russian Imperial Government of the Greek Orthodox, Russian Orthodox and the other Orthodox churches, and later England, supported by America, the principal protector of the Protestant groups, until it came to be recognised that there is an indissoluble link between religion and politics. One could take as an example the present situation in Cyprus. The terms Turk and Greek or Muslim and Christian are so completely interchangeable in the heat of discussion that there is no use in trying to say that this is not a religious matter, that this is an ethnic matter between two historic national groups that happen to be living in the same island. It is not just a question of linguistic difference but something instantaneous and automatic in the thinking of those people. There is the overflow into the religious area so that every political discussion becomes a matter of religious fervour at the same time.

Now the result of this history is that we cannot easily use our common terminology. It is very embarrassing to speak with a Turk or an Arab Muslim, for example, about Christianity, and equally difficult to speak to a congregation in the western world about the religious situation there, remembering that the very term ' Christian ' is not a religious term essentially but a political one, that a Christian is by definition a Greek or an Armenian, or belongs to one other of the ethnic minority groups which has persisted under the centuries of Islam. There is no possible way of making it plain to a Turk (by Turk meaning the Muslim Turkish population) that there is any possibility of a Turk being a Christian. Of course not; a Turk is a Muslim. They are interchangeable terms, and we ourselves perpetuated that or took it over in the late Middle Ages. In the days of Shakespeare it was not uncommon for a European merchant, perhaps

in connection with marriage to a Muslim woman, to take on the faith of Islam. It was never said he became a Muslim. The common phrase in English literature is that he ' turned Turk.' And so out of this history there comes the impossibility of using the word ' Christian ' with a spiritual meaning except with the very few who have been long enough in contact with Christians in the better sense to be able to understand what we really mean by the word ' Christian.'

And the same way with the word ' Church.' We think of church membership as a spiritual step of allegiance on the part of the individual lay man or lay woman. To most of the Orient the Church is an ecclesiastical organization, and only the clergy are members of the Church. That does not entirely carry over into the Protestant groups, but it comes very near to doing so. And then there is the added problem that by the very nature of the thought-world of the ancient Christian churches and of Islam it is not quite fair to investigate either the origins of the Gospels or the life of Jesus because both of them are something sacred and holy, and so fixed in content that it is almost blasphemous to raise the question whether the Jesus of history is exactly identical with the Christ of the mediaeval Church. And so in any relationship between Muslims and Christians, particularly in the Near Eastern area, we have a serious problem of semantics, of getting over the spiritual content, the flexibility of individual belief, the search for truth which to us is the very essence of the Gospel itself.

Now this does not mean that there have been no interrelationships, that there is no common understanding between Muslims and Christians. There is to begin with this simple understanding on the ' live and let live ' basis, that the Christian communities, being a minority, having accepted their inferior social and economic position, are left thereafter relatively free, provided they do not tamper with individuals of the majority group. It is very difficult sometimes for those of us who have not lived in that part of the world to understand the fact that there are many Christians who dread the thought of a convert from Islam. They are not really ready to welcome him into the Church. Why does he come ? Has he perhaps the thought of marrying a Christian girl ? Is it something that can be treated with confidence and faith, because if he changed once from a religion might he change again ? I remember one of the teachers of Aleppo College who got in trouble with the administration for making a statement in a class to this effect—

he was a teacher of history and a Christian, speaking to the class predominantly Muslim—" You were born Muslims, I was born a Christian ; and I often wish I had been born a Muslim." Now he was not offering to change his religion. They did not understand it that way. He was expressing one of the simple facts of life, that a man's religion is something he is born with and something which is unchangeable like the colour of his eyes and his skin.

Now all this is part of the inheritance of this long and intimate relationship which has also become in many ways an intense struggle. There are other areas of co-operation, of course, in practical matters. Muslims and Christians have shops side by side, they join many social activities side by side, they belong to many clubs and organisations side by side. It is again interesting, however, to notice as part of the background of this situation that the Christians of the area in general prefer to be a distinct minority and not to raise the question of relative equality. I was speaking with some Christians in Syria some years ago when there was a large flow of Christians from Syria to the Lebanon, and I asked this family why they were not moving with the others to Beirut. Their answer was that " we have learned from centuries of experience in our family that we prefer to be members of a 7% minority than members of a 52% majority."

All this is not the conventional thing we talk about when we speak of the mission of the Church to the Muslim world, but these are some of the things which we must bear in mind. We must remember too that there are changes also within Islamic thought. We are accustomed to read in the books the untrue statement that Islam is unchangeable, inflexible, that it is still living back in the Middle Ages and cannot do otherwise. We know that that is not true ; that there have been visible changes in the last few years or even recent months : that by the extension into Africa and in many ways into Asia, Islam is, at the present time, probably the only religion in the world that is exceeding Christianity in the number of its new adherents. This flexibility may be considered by some to be a revival, in other places it is a reform, in some cases a renaissance, in some cases only a revolt. I will not go into the distinctions of those terms, but there is something on the move in Islam as in Christianity.

I am particularly interested in the situation in Turkey where there is relative political stability, where the Muslims do not have the feeling natural to the Arabs that because

they speak the language in which the Koran is written they have a close family relationship to the angels. The Turk still remembers that there was a time when his ancestors were not Muslims, and there is, of course, the tradition of the great Turkish Revolution under Mustapha Kemal, when an attempt was made to separate Church from State on the pattern of the French Revolution. The old Ottoman Empire was a Church-State, with the religious authorities in the ultimate place of power and no Caliph or Sultan could carry through a reform which was contrary to the interpretation by the priesthood of the Koran. In the time of the Turkish Revolution there was a formal separation of Church and State. At the present time the indications are that that is an unstable equilibrium, that the separation of Church and State is not going to remain permanently effective. That could be said in general of the influence of the French Revolution across the world. The whole ideal of the French Revolution in the enlightenment, the separation of Church and State and its other forms of democratic expression is apparently slowly fading from the scene, and we still have the vocabulary of democracy, the words of Jean Jacques Rousseau and Thomas Jefferson, but they are used more often than not to express the ideas of Machiavelli.

And so in Turkey and in much of the Muslim world when the separation of Church and State overthrew the Church-State. That is probably not going to be a permanent phase of history, but when it is reversed it will probably not be to come back to a church-dominated State but to a State Church, a Muslim organisation established in the sense that the Church of England is established as the religion of the State. This is a problem with a long future before it. Many things can happen in many different lands but, by and large, we must look upon this relationship of Christianity and Islam as something that is still flexible, far from settled, and one of the most essential problems of philosophy, theology and ethics that lies before the strategy of the Christian Church as a whole in the world today.

Now I spoke of changes in Islam. There have been changes in the Christian concept of things too, and one of the most notable of them has been the growth of the World Council of Churches and the adherence of an increasing number of the Orthodox Churches of the Middle East and Near East along with the Protestant Churches of the same area as members of the World Council of Churches. I must confess also that one of the embarrassing effects of that has been to

leave those Evangelical or Protestant Churches who have joined the World Council of Churches more or less stuck on dead centre. Those churches were carved largely out of the Orthodox community, not out of Islam. They grew to a considerable power with a definite sense of mission to convert in one way or another the Orthodox to their beliefs. And now as fellow members of the World Council of Churches and with a more ecumenical spirit it becomes perfectly clear that the Orthodox are not a fair objective, that it is much more the task of the Christian statesmen to reconcile Orthodox and Evangelical as team-mates, as fellows in the enterprise of the Christian Church in the area. But that leaves the Evangelical churches relatively all dressed up and nowhere to go, whereas those other evangelistic sects and groups which do not co-operate with the World Council of Churches, having no such inhibitions march right forward on their way, and suddenly seem to leave the rest of Evangelical churches behind as having lost their evangelical zeal. This is because the Evangelical churches, the Protestant churches as a whole are not free, do not feel free, should not feel free to carry on their work among the Orthodox as they used to do.

Now as the World Council of Churches grows in strength the commission which is engaged upon the questions of Christian Witness, Proselytism and Religious Liberty, trying to work out between fellow members of the World Council of Churches the proper relationships of Christian expression one to another, will begin to make headway with this problem.

What then do we look forward to in this area ?

In the first place, it is one of the most important areas of the world for the eventual standing of the Christian faith as a world religion. We are often counselled, at least in the American Board, that we should spend very little of our time and money on the Muslim world because it is too difficult, some would say hopeless, and that much more should be done in those areas of the world where the effort seems relatively fruitful. I would agree that work in the Muslim world is not a high priority, but I also feel that it is an inescapable necessity. If we leave the hardest problems of all to the last we may find ourselves with no possibility of their solution, whereas at the present time, with all its difficulties, the Christian Church in the Muslim world is finding ways of expression. Here and there, bit by bit, it is to be seen, an individual here and there, a few Muslims and a few Christians in fruitful spiritual contact, Muslims who do not perhaps become Christians

in the sense of becoming baptised church members, but who are deeply affected in their hearts by the spirit of God and whose children may make further progress in that direction.

It is not an area of the world to be neglected. We must try to get understanding outside the framework of the ecclesiastical organisations of Islam and Christendom. We must get more men and women reading the Gospels, and we are most grateful for the work of the Bible Societies in that part of the world. There must be more Christian men and women who are willing to give their lives to patient understanding, to a thorough knowledge of the languages of the area, to some line of service which may seem only on the margin in teaching, healing, social work, to fellowship with the people of that part of the world, often speaking more by acts than by words, who may become the interpreters of Christianity in the spiritual sense, not the political sense, who may be able to take back into the land where our faith began an interpretation of the Gospel which shall be less political, less cultural in the sense of being related to any particular nation or culture, but far deeper and more spiritual, than the Cross and the Crescent may first understand one another.

Many of you know Dr. Kenneth Cragg on leave from Hartford Seminary Foundation and serving in a very sacrificial way in Jerusalem and the whole Near East in a study programme of Muslim-Christian relations. If you want the most exciting theological reading, both for its Christian content and its comparative-religions point of view, I recommend his book, *The Call of the Minaret*, published last year by the Oxford University Press.

There is need for patience. We are still engaged in the last rear-guard actions of the Crusades in too many cases. We are still too ready to accept the arbitration of the sword as though victory on the field of battle determines the justice of the faith of the warriors. We are still too ready to accept the concept, which Islam emphasizes, that there are only a limited number of Prophets of whom Jesus is a very honoured one, but of whom Mohammed, being the last, must obviously be the best. A greater part of our task is to replace that concept with the realisation that the Spirit of God is still at work and that in devoted men and women there is yet the possibility of reconciliation, of interpretation, of fellowship, to the solving of the greatest estrangement within all the religions of the world with the hope that ultimately in the very land of its birth the faith of our Lord and Master may become the salvation of all men.

THE WITNESS OF THE LOCAL CHURCHES [1]

By Truman B. Douglass, Litt.D., L.H.D., D.D., LL.D.

To the delegates and visitors to this Council who come from overseas and who are desirous of taking home with them some account of the more fascinating—and perhaps bizarre—features of civilization in the United States, I commend one literary aid as a supplement to your own first-hand observations. This aid is not one of the many erudite studies of American sociology and culture. It is a recently published, relatively slight, and semi-facetious volume entitled *The Decline of the American Male.* This book is interesting in its own right, but its chief usefulness is as a tool to be employed in further research. The method of its employment is very simple. You state the central thesis of the book in conversation with Americans of various cultural levels and occupations—you try out this thesis on various specimens of the American male—and then take note of the responses which are forthcoming.

It is related of one American male that he was not long ago discussing the theme of the book with a friend. "I can assure you it isn't that way around our house," he said. "In our family I make all the major decisions. I decide about De Gaulle, and about the state of politics in this nation, and about U.S. foreign policy—all that sort of thing. I leave it to my wife to decide all the petty stuff—how we spend the money, what house to buy, where the kids go to school—you know, all the little things."

I suppose similar differences of opinion as to what are the major and minor concerns touching the life and mission of the Church tend to complicate our discussions of the character and mission of the Congregational churches.

Our present assignment is to consider how God speaks to our world through the witness of the local church—or how He may speak. According to widely accepted Congregational theory, the local church is the source of ecclesiastical authority and the primary organ of church government. Yet it is almost impossible to express the recognition of this primary role of the local church in such a way that it is admissible as an unchallenged axiom of Congregationalism, and there is almost as much discussion among us as to the exact meaning of this principle as there is controversy con-

[1] An address delivered to the International Congregational Council at Hartford, Conn. in July, 1958.

cerning the rights and dignities—or perhaps the wrongs and indignities—of the American male.

Indeed, one may say that the existence of a perpetual state of tension among divergent views of the significance of the local church is one of the characteristic features of Congregationalism. As distinct from the denominations on the one side which describe the Church in hierarchical and dogmatic terms, and on the other side the radical Independents and Anabaptists whose highly individualistic views of the Christian faith make it difficult to find in them any structured conception of the Church at all, Congregationalists have typically refused to over-simplify this issue.

They have insisted, for example, that recognition of the local congregation as the fundamental unit in the *polity* and *government* of the Church is not the same as recognition of the local congregation as the fundamental unit in the *being* of the Church.

Congregationalists accord a certain kind of primacy to the local congregation of believers, but the nature of this primacy is not simple and is not easy to state. There is, nevertheless, a discernible consistency in our classical documents, and the words of Henry Jacob, written in 1610, would be deemed acceptable by a vast majority of Congregational people today :

> A true Visible and Ministerial Church of Christ is a number of faithful people joined by their willing consent in a spiritual outward society or body politick, ordinarily coming together in one place, instituted by Christ in His New Testament and having the power to exercise Ecclesiastical government and all God's other spiritual ordinances (the means of salvation) in and for itself immediately from Christ.

Or as John Robinson put it :

> Every congregation has the right of spiritual administration and government in itself and over itself by the common and free consent of this people, independently and immediately under Christ.

Having said that Congregationalists have typically accorded a certain kind of primacy to the local church, it is necessary to add that we have persistently refused to state this principle in exclusive and absolute terms. For Congregationalists the local congregation—a recognizable, definable body gathered in a particular place and governing its

own life, is in a sense " normative " for the Church of Christ. But we have been unwilling to claim that this is the only form of the church. Indeed, we have more characteristically regarded the local congregation as a manifestation of a Church which in a profound way is very much more than the local church. It is the Great Church, the Universal Church, the Holy Catholic Church.

In one of the earliest Congregational documents, signed " From Wittonburge by Nicholas Dorcaster," written in 1554, it is declared that

> This holy universal church, as the sone in brightness, hath beames of light, whereof it cometh to passe, that there be also perticular Churches or congregations. Where thoughe there be but two or three gathered together in ye name of Christe, He is in the myddes amonge them.

This is an essential element in our understanding of the local church. While Congregationalists have typically insisted that the local fellowship of believers possesses all that is needful for it to be *a* church in that place, we have seldom been willing to say that this local fellowship is the only possible form of *the* Church. It is, we believe, an *expression* of the Holy Catholic Church, and we claim for it all the *authority* of that Holy Catholic Church in its particular place. But we do not insist that this is the only way in which the Universal Church can articulate its life. And we are even more reticent about un-churching other Christians, by insisting that this local, self-governing congregation is the only conceivable form which the community of faithful Christian people can assume. From the time of Nicholas Dorcaster's recognition of the Church which is prior to the churches, Congregationalists have repeatedly affirmed this same awareness.

A hundred years later the incomparable John Owen, writing on the True Nature of a Gospel Church, spoke of Christ's " giving and communicating . . . all the rights, powers and privileges of His Church " to a gathered community of believers and enabling them to be in the fullest sense *a* church.

The Savoy Declaration speaks of " particular Churches," to each of which Christ " hath given all that Power and Authority which is in any way needful for their carrying on that Order in Worship and Discipline which he hath

instituted for them to observe. . . ." But the Savoy Declaration never suggests an identification of the "particular churches" with "the Church."

On this side of the Atlantic, the Burial Hill Confession, adopted nearly a century ago, speaks the same language. It makes frequent use of such phrases as these: "Recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people. . . . ." "Affirming now our belief that those who thus hold 'one faith, one Lord, one baptism' together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ. . . ." and so on.

And less than a decade ago, the Wellesley meeting of the International Congregational Council declared:

> It is our fundamental principle that in all the organization of the Church, at every level, all authority is spiritual, or, as our fathers put it, ministerial, not legalistic, coercive and magisterial. We believe this to be the true principle of government in the whole Church catholic: this we regard as our essential contribution to the universal Church.

I suppose the most eloquent and memorable expression of this awareness of the Church which is prior to the churches is that famous passage from Dr. Forsyth in which he speaks of the local church as "but the outcrop of the total and continuous Church, one everywhere." Parenthetically, my own preference is for a later paragraph in this same passage, in which the figures of speech are less mineralogical and inorganic than this suggestion of an outcropping of rock, and are closer to the processes of organic life which mark the nature of the Christian community.

"The total Church," wrote Forsyth in these subsequent sentences, "was not made up by adding the local Churches together, but the local church was made a church by representing there and then the total Church. It was just where the total Church looked out at one point. . . . And faith saw in each community not a distinct and self-contained church but the whole Church, the people of God, the new spiritual Israel. . . . The whole Church, as it were, rushes to the spot touched by the presence of Christ and makes the place of His crucified feet glorious. . . . So the community is a church not because it is local, but in spite of being local." And a little farther on Forsyth wrote:

> [The New Testament Church was] therefore *one* Church in many manifestations. It was not many Churches in one convention. The total Church was spiritually prior to the local, and it was spiritually entered by the same act that believed in Christ. . . . The Church in the town, or in the house of so-and-so, means the total Church as emerging there, looking out there, taking effect there. The Church in the great sense is not composite, but organic. Its life is given to its members, not compiled from them.

When Congregationalists exalt, as we do, the significance of the local church it is important for us to see it in these classical terms. The local church is not to be regarded by Congregationalists as the only form of the church. It is not " all the church there is," but it contains the possibility of being all the church that is needful to make known the truth and saving power of God in a specific human situation. It is the church in its wholeness " looking out at one point." It is the church in that place speaking out and living out the wholeness of the Gospel and making visible the meaning of the life of the people of God. As Congregationalists, we affirm that no imaginable authority of pope or prelate or ecclesiastical organization can enable a church to do more than this.

I have dwelt over-long, it may seem, on the modest character of Congregational claims concerning the local church. I have done so because I think it is important for us to see that our conception of the local church is not based on exaggerated and unrealistic notions concerning its role. If we were to take the view that the local church is the only recognizable form of the Church of Christ, then we should be obliged to conclude that there is much in the modern world with respect to which the Christian Church is simply irrelevant, and that in some of the most crucial areas of contemporary life the Church is powerless to act.

Look upon the American scene, for example, where we are currently experiencing a very rapid growth and movement of population—where hundreds of new villages and fair-sized cities come into existence every year, where half the people of the nation change their place of residence every five or six years. In such a situation, a church which is purely local—which knows nothing in the Christian faith requiring it to find more adequate and flexible ways of articulating the existence of the Great Church and of following

a migratory people with the life and ministry of that Great Church will be impotent to deal with the basic tasks of evangelization and church extension.

Or again, with the certainty that the number of young men and women in American Universities will double within the next half-dozen years, a church which knows nothing of any form of the church beyond the conventional type of local parish will have turned its back on one of the truly critical missionary tasks of our generation. It will have condemned the Christian faith to an avoidance of any real encounter with the alternative faiths and anti-faiths that are today contending for the allegiance of men.

Again, if the church admits no validity to any of its forms except its local manifestation, how can it engage in any kind of conversation with, or exert any influence upon the enormously powerful but diffusely organized enterprise of mass communication, which is so decisively shaping the mind and spirit of our generation ?

The plain fact is that the local church, so long as it remains purely local, is not strong enough nor resourceful enough to deal effectively with the vast collectives, and mass movements, and with the problems of corporate guilt and corporate hope of salvation that are characteristic of our complex world and its multifarious societies. Some of the major mission fields of our time cannot be defined geographically. They are represented by vocational groups, and by widely scattered persons who have little in common except that they serve a major function of modern society—as the writers and artists and technicians and administrators are engaged in the key enterprise of communication.

In short, the church that is only local is not local enough. Too frequently it is unable, because of its restricted and parochial character, to be vigorously and effectively present as the living Church of Christ in that place. If it is to be adequately local it must be more than local ; it must be local as a colony of the whole Church Universal.

Yet the Church is also called to be in a profound sense, radically and uncompromisingly local. For it is only in being local that it can have particularity and concrete substantiality.

Daniel Jenkins in his very valuable " reappraisal " of Congregationalism asserts that " It is this emphasis on the particularity of the Church, more than its emphasis on

freedom, which is the greatest contribution of Congregationalism to the life of the whole Church. It takes the Church seriously, not by developing a 'high' doctrine about it whose character may be largely symbolic, nor by magnifying the power and dignity of the hierarchy in such a way that the weakness of the believing fellowship is concealed by its strength, but by insisting that every believer must come to terms with it in its most concrete form, the local company of Christ's people gathered together into church order."[2]

Relating this to the theme of our Council, we may ask: What then is the Word of God to our time, spoken through the local church?

1. It is first of all a summons to the Church to be present in its fullness of worship and action and mission in the form of a particular and identifiable community, proclaiming and living the message of the Gospel in the midst of the many human communities of our day. And because Congregationalism asserts the obligation of the Church to be concrete and particular, it also delivers the churches from the need to be eccentric.

Mr. Jenkins designates our insistence on the particularity of the Church as "the greatest contribution of Congregationalism to the life of the whole Church." It is urgently necessary that we Congregationalists see our calling in these terms. With Congregationalists already participants in more unions of Protestant churches than any other denomination—with Congregationalists in every land where our churches are present now engaged in effecting unions or considering unions with other church bodies—with Congregationalists continually asked to assume leadership in endeavours towards re-union—it is clear that our mission as a Christian community is not to be fulfilled by maintaining our existence as a distinct and separate denominational body. By a sequence of declarations and actions over the past half century we have irretrievably committed ourselves to lose ourselves denominationally in the enlarging and deepening unity of the people of Christ. Our task now is to carry into this increasing unity whatever we deem as of supreme momentousness in our heritage. And our central concern is for the fullness of the church's life in its local and particular manifestation.

With this as our purpose we are mercifully delivered from the narrowing obligation to assert some kind of sectarian uniqueness. Much of the general weakness and ineffective-

[2] *Congregationalism: A Restatement*, p. 44.

ness of the Protestant churches in contemporary society is due to the responsibility felt by every denomination to demonstrate some kind of distinctiveness. And for some curious reason the denominations that would seem to have the least need for doing this are frequently most concerned to declare their uniqueness. So in America the largest church bodies, such as the Methodists, tend to assert most frequently their sectarian omnicompetence. And in this nation, where in a real sense all churches are sects, the Roman Catholics are likely to be the most sectarian of all.

In Congregationalism, where our central objective is to foster the adequacy of the local church's life, we are coming to see that to press for recognition of denominational distinctiveness is to betray our heritage. It is sometimes said that the significance of denominations is that each contributes to Christendom a valuable emphasis which without it might be lost. But if anything is certain about the denominations it is that their originators, who initiated and gave character to these movements—sometimes at the cost of persecution and martyrdom—did not think they were making their testimony for the sake of " a valuable emphasis in religion." The early dissenters and pioneers and pilgrims of our own order were not interested in " a valuable emphasis." They believed that in their life together they were a church, and that they possessed everything that was required to be a church, in the fullest meaning of that term.

And in making our testimony today we are not concerned to assert our uniqueness but to declare our churchmanship. Our Congregational fathers did not set out to re-gather the church in purity and simplicity for the purpose of doing away with the Church—nor in order to be any less a church than they had been within the Establishment. They wished rather to make manifest the nature of the Christian fellowship in its fullness and livingness.

So with Congregationalists today. Our testimony is positive and churchly. We intend to be as much members of the Holy Catholic Church as the most vociferous high churchmen among our neighbours. We are as concerned for the fundamentals of the Christian faith as are any of the so-called Fundamentalists. We are as much in earnest as those who style themselves " evangelists " about the communication and outreach of the Evangel—the Good News of Jesus Christ. We are as much devoted as the Biblical literalists to doing full justice to the historic, specific

and regulative character of the Biblical revelation. And we are far more interested than they in making the Biblical Word a living and contemporary Word. We are as serious about the common worship of the Christian community as those who foster some organized liturgical movement. We desire to make the worship of our churches ordered and well-structured but without being stereotyped and becoming spiritually sterile. We believe in salvation as much as those who may be more glib in their use of the word. We are not an ethical culture society, nor spokesmen for a cult based on confidence in man's infinite capacity for moral self-improvement. We preach a gospel of salvation, in which the primary, saving initiative is with God, not with man. We go farther, and believe that it is God's purpose to redeem the whole corporate life of mankind as well as to save individual souls—that as the Letter to the Ephesians says, " all things " are ultimately to be " gathered up " in Him. We exalt the Sacraments. We also believe that the sacramental life is not to be shut up within the church building, but is a power that acts outwardly, to consecrate and redeem the daily interests and tasks of mankind. We are a fellowship of disciples of Christ in which there are no positions of spiritual privilege or preferment—in which all have equal standing and are equally called to honour one another and serve one another in the name of Christ. With us the lay members are the Church—not, as with some communions, an embarrassment ; not a " laity " with a duty to support an organization that actually belongs to the clergy. The laity—the whole people—are the Church, and through the Congregational institution of the Church Meeting they are brought into the place of maximum personal responsibility to Christ and His cause.

All this is not to describe Congregationalism in any exclusive sense but to speak for the fullness of Christian churchmanship. As Congregationalists we are not invited to be distinctive ; and the more we try to be distinctive the more we are likely to be merely eccentric or whimsical.

What we do proclaim is not the uniqueness of our churchmanship but our conviction that an inescapable test of all churchmanship is the Christian vitality and fullness of the life of the actual community of believers—in its concrete particularity in a particular place.

2. A second word spoken to us and our time through the local church is a summons to safeguard the life of the church

from being vitiated by the inevitable obsolescence of religious institutions. This loss of relevance through the outmoding of its institutional forms is always a threat to the vitality of the Church. It is especially acute in this time of rapid and accelerating change. And in the objective realities of the local setting we have a chance of detecting this kind of obsolescence before it becomes deadly and irreversible. There is, for example, the obsolete character of our organized denominationalism. So long as one examines it in the realm of church history, or doctrine, or abstract theory, it is possible to inject a measure of plausibility into the argument that one way to express religious diversity is in the form of separate and separated denominational bodies. But in the context of the local church in the local community, this specious plausibility vanishes. We have to face the hard truth that with mankind longing for some authentic form of solidarity, Protestantism is today one of the principal divisive and disruptive forces in many of our local communities. We think of the villages and small towns in which no articulate Christian word is spoken because a half-dozen communions insist on mumbling ineffectually, each in its own peculiar accent.

As Congregationalists, accustomed to appraise religious institutions in the merciless light of their local effects, we are not taken by surprise. We have long known that the living power of a movement cannot be guaranteed by perpetuating the organizational forms that once sustained it. Institutions and polities become obsolete—more rapidly with every year that passes.

Here Congregationalists have inherited a precious liberty. With us ecclesiastical organization has never been allowed to become absolute. The organization of the church has been kept subordinate to function; polity made instrumental to mission.

The most ironical situation in American Congregationalism today is the action of a small minority opposing the union to which our churches are now committed, attempting to defend Congregationalism on the most radically anti-Congregational grounds; namely, by absolutizing a fixed and inflexible conception of Congregational polity. We have witnessed the rise of a neo-fundamentalism, this time in the realm of polity rather than doctrine. It is an amazing phenomenon, for institutions and polities are far more vulnerable to the effects of change than are doctrines. Some highly contingent forms of institutional and ecclesiastical

organization have been set up as absolutes. When other communions do this—when they absolutize the episcopacy, for example—we are tempted to call their action idolatry. Have we lost the capacity to recognize idolatry in ourselves ?

The truth is that much of the creative and liberating influence of the Congregational churches in Protestantism has derived from our recognition that the one permanent element in our polity is that very little about it is permanent. Polity has been defined as " the form of the Church's obedience to God." Obedience to God is never abstract and general ; it is always concrete and particular. Consequently its form must be continually conformed and re-conformed to specific situations. Congregationalism has steadily insisted that the Church is not commissioned to perpetuate certain institutional forms but to penetrate the life of the world with the Good News of the Gospel. In the furtherance of this mission Congregationalists have employed many types of organization.

This is a time to see the glory of this portion of our heritage, not to exalt our greatness as a people but to witness to the perennial newness of the Gospel ; and indeed to witness against ourselves as we confess that we also have sometimes tried to imprison it in inflexible and irrelevant institutional forms.

Both the Church and the world need the testimony of a Christian community which in the main has been bold enough not to run to the false shelter of institutional permanence ; that has refused to idolize any of the forms it has employed, however successfully ; that has honoured the ways of the fathers and received its inheritance from them with full-hearted gratitude, but has declined to give any human tradition or structure ultimate authority ; that has steadily maintained that organizational devices must be relevant to the church's purpose and that polity is to be kept instrumental to the Christian task and mission.

3. The third declaration which needs to be made through the local Congregational church is the positive side of what has just been said. As we have an obligation to liberate the Church from its stupefying and deadening reliance on obsolete institutions, so do we have also a responsibility for encouraging the development of new forms of the Church that will be sharply relevant to the particular situations of man's contemporary life. If the truth and power of the Gospel can be concealed by static and outmoded institutions,

there is the obverse of this to be considered with hopefulness and expectancy. There is the possibility that the truth and power of the Gospel may be freshly disclosed through new forms of the Church.

Congregationalists ought to rejoice that in our liberty we are in fact encouraging new expressions of the Church's local life and action, and that we are willing to appraise these new ventures not by their congruence with any tradition, but simply by asking whether they are in fact means by which the Gospel addresses itself to the men of our day and whether within these forms the Church itself comes alive as the community that exists by the power of this Good News and lives for the purpose of making it known to others.

Here again we have the aid of our tradition, which insists upon the local particularity of the Church, and therefore sustains our efforts to relate its life to the particularities of a given situation.

Thus, in East Harlem, a terribly congested slum area in New York, the form of the Church's ministry needed to express first of all its identification with the needs and insecurities and tragedies of the men and women and children living in that community. So the Church was obliged to abandon the large stone churches that still stood on some street corners, churches which had actually and long since abandoned the people. The Church moved into shop buildings, where the ministers were always visible and available and did not have to be approached through defences of wickets and gates and secretaries. The Church sought ways of identification by sharing even in the bitterest frustrations of such a community. One of the ministers, for example, has given more than half his time for the last 15 months in working with young drug addicts. He has dealt with more than a hundred individuals. To date not one case of arrested addiction can be reported. Yet he goes on with his ministry, for in its seeming " foolishness " is an act of identification.

In another setting the Church must find forms for its life which are not means of identification with a community, but become ways of declaring the distinctiveness of the Christian fellowship and which offer effective resistance to the ever-present tendency to make the Church simply an adjunct to respectable, middle-class society. I think of the notable teaching ministry carried on by a church in one of the prosperous suburbs in eastern United States under the leadership of Dr. James Gettemy, the President-

elect of the Hartford Seminary Foundation. Here the form of the Church has been such as to set itself in tension with all the aspects of the community which tend to produce complacency and to conceal the pilgrim character of the Christian community. Or there is another church which in asking fundamental questions about its particular mission decided that it was required to divest itself of most of the conventional organizational machinery on which churches rely for the doing of their work. In dealing with a group of radically alienated artists and intellectuals, this church realized that whatever elicited reminiscences of the harsh moralisms which these persons associated with the churches of their youth, and which they had so violently rejected, constituted impassable barriers to the true significance of the Christian message. So this church abandoned the custom of having deacons and other traditional church officers, discontinued most of its habitual forms of worship, and it sought simpler and more direct means of encounter between the Christian faith and the particular community this church endeavours to serve.

Here, then, lies the true significance of our Congregational freedom. It is not freedom to forsake all this, to abandon, in a sense, even the satisfaction of having an identity as a denomination. It is freedom to seek the means of establishing the absolute relevancy of the gospel of hope and renewal for the living human beings to whom this message of God's saving entrance into our common life through Jesus Christ is sent.

OUR SINGLE TASK [1]

By Norman Goodall, M.A., D.Phil.

One of the great names in the early history of the L.M.S. is that of Tobias Ringeltaube, a remarkable and sometimes eccentric German. He became a pioneer missionary in South India and laid the foundations of that work which has made Travancore the scene of some of the largest and strongest churches in the whole of Asia.

There is a letter which he wrote to one of his German friends and advisers a few years before he became a missionary of the L.M.S. This friend had tried to secure an opening for Ringeltaube with the Danish Missionary Society. The Danes could not use him immediately but they had been asked by the English S.P.C.K. to provide a missionary for Calcutta; they wanted a man to work, not amongst the Indians but amongst the English speaking population of the city. Ringeltaube considered this and replied:

> To preach the simple but saving and sanctifying word of the Cross to simple-minded men who hitherto have not experienced its power, that is my desire; not to dispute with unbelieving Englishmen in Calcutta.

To Ringeltaube these appeared to be two fundamentally different tasks, (1) taking the Gospel to simple-minded Indians who had not experienced its power; (2) convincing unbelieving Englishmen in Calcutta. This was an either-or, and for the *missionary* the choice was clear. . . " to preach the simple word to simple-minded men who have not experienced its power, that is my desire."

As a matter of fact, events so turned out that Ringeltaube did try his hand at that work in Calcutta. He prepared himself for it by coming to England, doing some school-teaching in Yorkshire and preaching on Sundays in Gomersal, Horton and Huddersfield—not a bad preparation for a tough job. But his stay in Calcutta was very brief. It confirmed his earlier decision, and all through his later work—work which was no soft option and to which he was clearly called—he looked upon Calcutta and other great cosmopolitan cities as being almost beyond redemption.

Years later he wrote:—

> Long experience has taught me that in large towns, especially where many Europeans are, the Gospel makes

[1] An address delivered to the Assembly of the Congregational Union of England and Wales in May, 1958.

but little progress. Superstition is too powerfully established and the example of the Europeans too baneful.

Now I haven't recalled that letter in order to depreciate Ringeltaube. I should only look silly—and be so—if I tried that. As regards this one man's Christian obedience it is enough to remember its consequences in Travancore where the Christian proportion of the population is now larger than in any other part of India and where tens of thousands have been saved and blessed through the heroism of such pioneers as these.

What I want to do, however—what I believe we have the right and obligation to do—is to challenge that either-or. I contend that we are at a point in Christian history, where unless the mission to 'unbelieving Englishmen'—whether in Kingston, Jamaica or Kingston-on-Thames—is seen to be one with the urgent task of taking the Gospel to " simple-minded people who have not hitherto experienced its power," then the whole cause of Christ in the world today will stand in jeopardy. I believe, indeed, that the cause is so imperilled. A crisis is upon us, due largely to the fact that the missionary movement of the nineteenth century—that phenomenal outreach of Christendom into the non-Christian world—has been outflanked by what has been happening within Christendom during the twentieth century.

I will amplify that assertion in a moment; but first I want to remind you—if need be, warn you—that this situation is not to be remedied by withdrawing our attention from the ends of the earth and becoming preoccupied with the problems near at hand. That is only the either-or attitude in reverse, a policy as strategically foolish and spiritually suicidal as any other departmental, competitive view of our calling. The fact is that the state of the world today confronts the Church with a task which, in all its dimensions, is bigger and more critical than it has been for generations. When we ask through the London Missionary Society for a ten per cent increase in contributions we are not, in fact, using an adequate index to the nature of the demand which our Christian obedience is laying upon us today. It's not simply a ten per cent increase in cash-giving that is called for. It's a 100 per cent rallying of the membership of all the churches—the minds of the members, the attention of the members, the prayers and personal obedience of the members—to the central glory and obligation of the Christian life, that of asserting the Lordship of Christ over the world and men.

I say this mandate that is laid upon us involves a task bigger and more critical than it has been for generations.

Christian responsibility has to be measured in terms more searching than that of numbers, but there are times when the size of the multitude matters to Christian sensitiveness. " Moved with compassion . . . because of the multitudes "—there is an authentic Christ-like accent, and today the multitudes of those who do not know Christ or, knowing, have not acknowledged Him are vaster than they have ever been in recorded history. Have you come across the term 'population explosion'? It's beginning to be used by the experts on population growth to describe what is happening through this period of history. In summary, the story is this. It took about fifty centuries of recorded history to bring the world's population up to one billion.[2] That figure was reached about 1830. It only took one more century to double that billion, for in 1930 the population was two billion. It has taken less than 30 years to produce a third billion; for behind the housing problem and the traffic problem and the monstrous swelling of the great cities in every land—behind the overspill of the West Indians from their own islands into this—there is the fact that the world now has three billion people in it. And the experts tell us that by the end of this century—about forty years hence—the present three billion will have become six. In a sobering document produced last year by the Medical Consultative Committee of the Commission of the Churches on International Affairs, a group of Christian doctors and biologists declared that " this seemingly uncontrollable swarming of the human race appears to threaten the peace, the health and the welfare of the world; very large numbers of that race already seem to be doomed in certain of the most badly affected parts of the world." And in their speculation as to the possibility of this tragedy being averted, they add: " No intervention however can be hoped for until there is universal realisation that world population is now out of control and that resultant catastrophe is now a matter of decades not centuries."

Now that opens up a good many questions. It lands us with the responsibility for defining the Christian approach to a whole network of sociological, political and international questions—all part of our single task of understanding and declaring the Lordship in history of One who was born in a

[2]The figures here quoted from United Nations sources are in the American and Continental usage of the term 'billion' (one billion = 1,000 million).

stable because there was no room in the inn. At this point, however, I want only to remind you of one consequence of this population explosion. This massing of the multitudes is most apparent in Asia and Africa, in the lands of the younger churches and the modern missionary movement. We may thank God for the fact and witness of those *younger* churches. We may acknowledge that it is time we dropped the term *younger* churches and looked up to them as front-line partners in the single task. But for their sakes and the sake of the cause let us not forget the realities of their situation. In India Christians are 2 per cent of the population ; in Japan and Pakistan they are much less than 1 per cent ; in Indonesia 4 per cent ; in Nigeria, the most heavily populated part of Africa, 3 per cent. To use strategic language about it, these Christian communities are not the main occupying forces in their territories. They constitute little more than bridge-heads, advance guards or outposts, in a cultural context largely untouched by Christianity and mainly based on non-Christian assumptions concerning man and his destiny. It is in these lands, lands towards which in many respects the balance of power in shaping the world's future is gradually shifting, that the birth-rate is beating the conversion rate. Humanly speaking, in terms of this population factor alone, the tide is flowing against the Christian cause. *Does it matter* ? Not a 10 per cent increase in cash contributions only is called for, but that and more as part of a 100 per cent rallying of the churches—the mind of the churches, the attention of the churches, the prayers and the corporate obedience of the churches.

Now look at that other aspect of this indivisible task, what I have called the outflanking of the nineteenth century mission from Christendom by what has been happening within Christendom during this twentieth century.

The International Missionary Council has been engaged for some time in a study of the life of certain of the younger churches. We want to get behind the generalizations into precise situations. The study, therefore, is one of concentration on particular places, sometimes on as small an area as a single village. One of these studies has been taking place in Uganda, one of the wonder-fields of the Church Missionary Society. Amongst other data concerning a certain village, we learn that fifteen Africans from that one village joined the army during the second world war. Every one of the fifteen was a Christian, regular in attendance at the village church. All fifteen came back ; no casualty amongst

them. Did I say no casualty amongst them? They all came back physically, but spiritually what mutilations and deaths had they suffered! Not one of those fifteen has resumed his association with the Church: not one has maintained his Christian profession. And the reason they give to our investigator? "The white man has no religion."

"My desire is to preach the simple Gospel to simple-minded men who have not experienced its power, not to dispute with unbelieving Englishmen." One man, in his integrity, may say that in obedience to the stern particularity of his vocation. But the Church cannot say it. Simple new converts and unbelieving Englishmen, how can you keep them apart? How can they ever be kept apart, in the march of history or the purpose of God? And when the simple-minded man (if such exists) awakes to the complexities of life as they must be faced by us all, what then if the Church does not know how to speak to the believer who has become-unbelieving, whether Englishman or African?

Now this is a familiar story, only new in its poignancy in that fresh illustration. There have always been similarities between the personal evangelistic task at home and abroad. The miracle of the second birth is not more miraculous when it transforms someone whose first birth was in Timbuctoo rather than Tooting. The problem of the renewal of the Church is much the same for a third generation church in the West Indies as for a thirtieth generation church in the West End. But I believe the gravity of what I have called this outflanking movement goes deeper than this. Those similarities between the evangelistic task in East and West have been known to us before; yet we have been able to take it for granted that they existed within a totally different spiritual climate at the home base of the Church's mission from that which characterized the non-Christian world. Now I am not contending that the cultural basis of what was once called Christ's Domain—Christendom—can no longer be distinguished at any point from civilizations whose cultural roots are in the non-Christian religions. History is not undone as easily as that. The "decencies and charities of Christendom" have not wholly vanished from our midst. Nevertheless, through the greater part of this present century, something has been happening to the culture of the West which has radically shifted the geographical frontiers of the Church's mission. The corrosion began very early in this century. Nearly fifty years ago, writing of the "Condition of England," C. F. G. Masterman warned us that we

were beginning to witness " the passing of a whole civilization away from the faith in which it was founded and out of which it has been fashioned. . . . It is ceasing to believe, without being conscious of the process, until it suddenly wakes up to the fact that the process is complete."

A more satirical description of what was happening came from W. B. Yeats, the Irish poet: he had been trying to understand the mind of the English religiously, and it seemed to him that the average Englishman's attitude was this:— " Some people say there is a God; some say there isn't. The truth probably lies between the two."

But don't let us mistake the fact that the corroding process has continued and that it has been hastened, with devastating force, through two world wars and amidst the nature of our preparations for a third. Today what we have to reckon with is not just defects in a culture claiming to be Christian or aiming to be Christian. It is not the existence of a certain number of disloyalties despite the acknowledgment that the world is Christ's Domain. It is that the Lordship of Christ is no longer acknowledged to be the essential foundation of human society or the one creative, redeeming and sustaining power of its culture. There may be monumental remnants of the great edifice of Western Christendom; but ominous cracks have appeared within the structure, and confidence in its foundations has been shaken. That's what I mean by the outflanking of the Christian mission. It has been outflanked in the lands from which it went forth in power a century and a half ago. The remedy is not to abandon the field elsewhere; to leave those bridge-heads or outposts without reinforcement. It is, however, to recognise that the missionary frontiers have shifted in such a manner that the churches in the West stand exposed on the front line of the world mission of the Church. That is why, amongst much else, the work of the theologians and of our theological colleges assumes a crucial importance as training centres for mission. The colleges stand on the frontier of belief, where the mind of a witnessing ministry needs to be so trained and disciplined by the Word that the Church may out-think the paganisms of our day, speak to the intellect of a scientific era and learn how to bring the problems of power and society to the judgment and illumination of the Word. But both in this and in the manifold activities of every Christian we are called to the disciplines and heroisms of frontier service; not only to send others on mission, but where we are to be at our missionary post. With

an urgency and severity of demand seldom recognized in our older use of the phrase, East and West, at home and abroad, the field is one, the task is one.

I will here only repeat one central demand which this conception of our task lays upon us. I will sum it up in another saying of an African which I have gleaned from that survey of the Church in Uganda. It was an African layman speaking of the busyness and preoccupation of poor overworked pastors; and he said: "They've no time to go after the lost sheep; they're too busy looking for the lost coin."

Now the lost coin matters. It too has been sanctified in a parable. It was probably needed to pay rent for the small-holding on which the lost sheep, when found, could go in and out and find pasture! Home Churches Fund, Superannuation Scheme, building up the Church, edifying the Church, nurturing the children, strengthening the faithful, all matter in the name of Christ, and in the caring love of Christ, but at the heart of the Christian revelation there is a disclosure which means that none of these things can be achieved and kept and blessed unless from beginning to end the fellowship lives not unto itself alone: it finds its life, its nurture and peace and the only kind of stability that matters, by moving out into the world for which Christ died. It lives by mission, and dies by every omission of that task.

I am well aware of the mood that finds such an age as this baffling in its complexities and beyond coping with in the multitude of its needs. Must we take the whole world upon our shoulders, set ourselves to recreate Christendom and compass the ends of the earth in our obedience? Is there no discharge in this war? I read a little time ago an outburst of this feeling dated more than a century ago. It comes from that intriguing ecclesiastical wit, the Smith of Smiths—Sydney Smith:

> For God's sake do not drag me into another war. I am worn down and worn out with crusading and protecting mankind. I *must* think a little of myself. I am sorry for the Spaniards. I am sorry for the Greeks. I deplore the fate of the Jews. The people of the Sandwich Islands are groaning under the most detestable tyranny. Bagdad is oppressed. I do not like the present state of the Delta. Thibet is not comfortable. Am I to fight for all these people? The world is bursting

> with sin and sorrow. Am I to be the champion of the Decalogue and to be eternally raising fleets and armies to make all men good and happy ?

That was written 130 years ago . . . and many of us could say it today with little amendment. " I must think a little of myself." We could say it if it were not for many other words coming from a more authoritative source. . . . Bound in the bundle of life with the soul of the Lord our God . . . No man liveth to himself and no man dieth to himself . . . Members one of another . . . Inasmuch as ye did it not unto one of the least of these ye did it not unto me . . . As the Father hath sent me, even so send I you . . . Go . . . Ye shall receive power . . . Go . . . and I—God of God, Light of Light, Very God of Very God—am with you always even unto the end of the world.

The OBEDIENCE of the CHRISTIAN COMMUNITY[1]

By Leslie E. Cooke, D.D., LL.D.

This primitive and earliest confession of faith, "Jesus is Lord," is the crux of the Christian encounter today as it was at the beginning of the Christian Church and has been through the centuries. At this point the fight is fiercest. This is the scandal of the Gospel. Nothing and no one can be permitted equal co-existence with Jesus as Lord.

This is the crux and centre of the challenge of the renascent and revived ancient religions. The heat and pressure would be off the little Christian minorities in the lands of the ancient religions if they would but admit that Jesus is one among all others instead of the one above all others. These ancient religions are quite prepared to be hospitable to Jesus of Nazareth. Islam will receive Him as a prophet, Hinduism will acknowledge the divine wisdom that was in Him. The all embracing Buddha will embrace Him too as he does in some modern Buddhist symbolism. Jesus as prophet, teacher, even Saviour, will not give offence, but the issue is joined and the conflict is fierce at the point where it is claimed that Jesus is Lord. I remember an evening's conversation with Sarvapalli Radhakrishnan at Lucknow in 1953. The great and hospitable mind of India's Vice-President was prepared to recognise the excellence of Jesus, but not that crusading evangelism should be carried out in His name. He was not prepared to recognise Jesus as Lord.

This is the crux and centre of the political challenge to the Church. There is not a Church in eastern and central Europe today which may not have a large measure of freedom in its worship, be permitted to continue its work in peace and in some countries enjoy State subsidies for its tasks if it were to be content to acknowledge that it has a place within the State and under the lordship of the State. These Churches are under pressure not because Christian people are necessarily unwilling to be good citizens of a socialised State nor even because they do not approve of the social revolution. Many of them indeed are grateful for what the social revolution has accomplished. They are under pressure because they cannot admit that the State is Lord.

This is the point of encounter of the Gospel with the individual. There are not lacking those who are prepared

[1]An address delivered to the Assembly of the Congregational Union of England and Wales in May, 1958.

to acknowledge that Jesus was a good man and to admire what they are pleased to call His idealism. There are many indeed who would welcome some resurgence of the Christian Church as a bulwark against Communism or to bolster public morality or public morale or as a force for peace. But for them religion becomes too embarrassingly personal when they are confronted with the fact that Christianity involves the acceptance of Jesus as the Lord of their lives.

This is the decisive issue which determines our one task. It is that Jesus is not one to be admired. He is one to be adored; not one to be followed as an example but one to be obeyed as a King. It is to Him that God has given the name which is above every name. It is at that name that every knee shall bow; it is that name which every tongue shall confess is Lord.

What is fundamental to us, if not peculiarly distinctive of us as Congregationalists is our witness to this truth. In that great but neglected word which Dr. Lovell Cocks spoke to the seventh meeting of the International Congregational Council at St. Andrew's in 1953, he declared "if Congregationalism as a historic movement makes sense at all, if in spite of all our defections and betrayals, inconsistencies and adulterations, we Congregationalists have been able to make any contribution to the life and well-being of the Church universal it is surely this: that through good and evil report we have tried to take in utter seriousness the Lordship of Jesus, not only as our personal faith and public Gospel, but as the indispensable and all-sufficient foundation of our churchmanship. Jesus is Lord, there is our authority for the Congregational way, there is our faith, our message and the pattern of our catholicity. It is on this we stand and by this we must be judged."[2]

The acknowledgment that Jesus is Lord, the evidence that this faith is sincerely held, is manifested in one response and one response only, that of obedience. This is an unpopular conception, it conjures up all kinds of associations which are often unpleasant. The correlatives of obedience are discipline, loyalty, self-denial, obligation, and these are out of favour in a world which attributes many of its evils to repressions and inhibitions and in which it is generally believed that there are no prizes which cannot be won by the glittering sword of power. For the Christian and for the Christian community obedience is the key word. There

[2] 'The Foundation in Christ:' *Congregational Quarterly*, October, 1953.

is only one kind of Christian and that is the obedient Christian. There is only one kind of Christian church and that is an obedient church.

From the book of Genesis to the Book of Revelation the record is of the obedience and disobedience of men. Even of Jesus Himself it is true He learned obedience through the things which He experienced. It was through the completeness and the perfection of His obedience that God revealed Himself. Some of you may remember the moving words of the late Dr. T. W. Manson : " Strange as it may seem, it is in the blood-stained, spit-bespattered face of Jesus that we see the glory of God."

To say this is to say also that the Christian community in every age has to discover what the form of its obedience must take. The obedience of our fathers might be disobedience for us, their sons. What yesterday was the response of loyalty might today be disloyalty. Let me illustrate.

For our fathers in the 17th century, it was a response of obedience to separate themselves from the national Church of their day. For us, their sons, it may be disobedience to persist in separatism. For our fathers it was an act of obedience to affirm the authority and autonomy of the local church. For us, their sons, it may be disobedience to affirm this alone and not to wrestle with what it is we are and what it is we do when we are gathered in our assemblies. This year 1958 is a year of re-examination of the historic Savoy Declaration of 1658. It may be that obedience for Congregationalists 300 years after that declaration was made would be to question what it says about synods : " How be it these synods so assembled are not entrusted with any church power so-called, or with any jurisdiction over the churches themselves, to exercise any censorship either over any churches or persons, or to impose their determinations on the churches or officers."

For our fathers it was an act of obedience to create societies for the proclamation of the Gospel and thus bear witness to an indifferent Church and a heathen world concerning the commission to preach the Gospel to every nation. For us, their sons, to persist in this original pattern at a time when it has been made clear that the mission is the task of the whole Church may be an act of disobedience.

I have said in each case " may be." I will not be dogmatic except to say that to persist in the pattern of obedience

of yesterday without asking what obedience means for us today is in fact to be disobedient.

What then are the characteristics of an obedient Christian community today ?

I. I believe that God is calling the Church away from its preoccupation with building up the community of the faithful to an understanding that it exists to express His love to men. The characteristic of an obedient Christian community today is that it is not primarily concerned with building up its strength but in demonstrating that the God of love dwells in its midst. I think this becomes clear if we reflect upon the kind of pictures which come into our mind whenever we use the word ' evangelism'. The pictures of course will vary, but they will have this in common : the proclamation of the Gospel to secure the commitment or the conversion of individuals, with the result that the membership of the Church is increased, the numbers of the Messianic community is built up. The evangelistic task, as we have hitherto conceived it is therefore based on a hope and on a resolve that at length all people will be brought within the membership of the church. This narrow conception of evangelism which has fixed upon our Church certain patterns of evangelistic activity is being challenged, and challenged through the very exigencies of the contemporary situation which God has called the Church to face.

In his second volume of Gifford Lectures, *For Faith and Freedom*, Dr. Leonard Hodgson has made this point : " The true import of the Biblical revelation is that Christ has commissioned the Church to love the world with a love which is not only to be like His but which is actually to be His love expressing itself through His continuing earthly body." Dr. Hodgson goes on to ask : " When we realise what this will imply for our thought and practice may it not be that we are beginning to understand what Christianity really is ?"

This is not to depreciate the necessity of the preaching of the Gospel to secure a verdict. Indeed there are certain countries and situations where to fail to do this and to rest content with a social witness or with the witness of the works of compassion would be to betray Christ. In certain Asian countries, for example, there is a readiness to receive the mission of medicines, technical assistance and education, but not the mission of evangelism. In such situations it would be a betrayal of the Gospel to fail to proclaim it to

win men to commitment. But even in these situations, whether the Messianic community, the membership of the church is built up or not, is beside the point. Evangelism even in terms of proclamation is significant only as it manifests that within the Church God dwells in His love. The fact is that nothing is more important now than that the Church should demonstrate that it cares for men and women without any ulterior motives and that it knows that its divine commission is to be His love expressing itself through His continuing earthly body. Wherever you look you can hear God calling His Church to this task.

There is, for example, a great deal being said about the renaissance of ancient religions. This is a modern phenomenon. New nations as they have come to birth have found that these ancient faiths enshrine their ancient cultures and have become a powerful source of inspiration for their new nationalist aspirations. But as you travel through these ancient lands you do not find that this revival has meant any revival of interest in the care of the sick, the diseased and the outcasts. As far as can be seen this awakening of ancient religions has brought about no comparable awakening of the social conscience, has opened no new springs of compassion. What struggle there is for social justice and political freedom has its inspiration elsewhere than in religion. Nor indeed can it be said that the minority Christian churches in these countries are at the very centre of these movements for justice and freedom. They have not yet awakened fully to the fact that their mission is to express His love through His continuing earthly body. The obedience which in and through these situations God is calling His Church to manifest is an obedience in the ministries of caring and compassion.

If you turn to the lands which are wholly or increasingly dominated by a communist philosophy you hear that same call. This movement which claimed, and still claims, to liberate ordinary men and women in fact enslaves them. When the human spirit revolts and rises in desperate and unarmed protest it is ruthlessly drowned in a blood bath. The one answer is a Church which manifestly cares, not about combatting Communism, but for the manifestation that the God of love dwells within its midst.

If you turn to other lands you will see that often this is the only kind of ministry which the Church is permitted to exercise at all. This is true of many of the countries of the Middle East and North Africa. Here ancient Churches

begin to crumble under political and economic pressure. Here missions in the traditional pattern are being restricted. Here the Church which went in with the colonising power is disintegrating. In these lands one response only is possible. It is of a Church content to reveal its obedience in making an *acte de présence* simply in terms of service and in the ministries of caring. Of course all this is not easy. It is not easy to convince the peoples of these lands that the Church is not an agent of any forms of Western imperialism. It is not easy for the Church to shake itself free from the evils of an outmoded colonialism with which it has often been associated. It is not easy to convince Christian people that in ministering, for example, to Arab refugees, who are mostly Muslim, or to Chinese refugees in Hong Kong, who are mostly Buddhist, or to refugees in Calcutta who are mostly Hindu, without a hope of making any or only a few converts, is a proper use of their money and their labour and their people. It is not easy to convince Christian people that this ministry of love must go on. Even if it does not stem the tides of Communism, yet such is the call to obedience. The Church is to love the world with a love which is not only to be like His but is actually to be His love expressing itself through His continuing earthly body.

II. Secondly, I believe God is calling the Church in the present situation to reorientate its thinking and to reorganise its whole life for the fulfilment of its mission. In other words, the characteristic of the obedient Christian community is that it manifests in its life that the Church is the mission. Now this is delicate ground. It is difficult to speak of this matter without seeming to be reproachful about the past or critical of the present missionary organisation of the Church. I must however run the risj of being thus misunderstood in order to be faithful to what is being made plain to us. Let me draw your attention to four factors in the situation which are beyond dispute :—

i. *The success of the missionary enterprise.*

The 250 years of modern missionary enterprise has created the Church in the missionary lands. These churches are rapidly moving out of their tutelage and claiming recognition as churches. It is true that they are often weak and poor and it may be a long time before they will be self-supporting, but they are rightly asking that the support given to them shall not militate against their dignity and their independence as churches.

ii. *These churches are set in national, political and cultural situations where it is imperative that they should be recognised as indigenous.*

It is becoming imperative if they are to bear their full witness that they should demonstrate that they are not representatives of colonialism or outposts of a new imperialism, but that they belong to their own people and are part of their own national life. Mr. Chandran Devanesen, professor of history and political science at Madras Christian College, recently said that the question put to him by an Indian Communist is the question which Christians must answer: "Are you as a Christian really standing in the main stream of the life of the people of India?" Mr. Devanesen added: "The lesson for Christians is that you cannot have banjo playing Christians in Asia. We must be in the cultural main stream or we will be on the street corners outside." "Christians in Asia must demonstrate that being a Christian is not being a traitor to the country to which they are born and that Christianity is relevant to those countries."

That is not going to be easy either for the Christians in Asia or for us in the West. Inevitably the Gospel was carried to these countries in the cultural forms and patterns of the West. We can see this symbolised in the church buildings which the missions have erected. Strangely out of place in an African village or an Indian city appear the pseudo-Gothic buildings which our fathers in the 19th century thought must be the style for a church building. Strangely out of place look choristers in African choirs dressed in the cassocks and surplices which belong to mediaeval Christianity of the West. Inevitably we carried the Gospel to those lands in our western denominational forms, so perpetuating historical divisions in new lands which have no relevance to their history. Inevitably for health and other reasons the mission was contained in the compound with its western style buildings from which the missionary went out to evangelize and to which the people were expected to come for worship, education and medical treatment. I mention these things not to criticise but that we may understand the fact that the task of reorientation and reorganisation in which we must together engage is going to be very difficult.

iii. *The third fact is that these churches are beginning to discover each other.*

Hitherto they have known more about the Church of

their home base than they have about their neighbouring churches. Now they are beginning to find one another. The process began some time ago in Asia, partly because of the war and of the rapidity of the social and political development. More recently it has begun and it gathers momentum in Africa. The recent All-Africa Conference recorded the fact that these churches of Africa had begun to discover one another. This discovery radically challenges our conventional thinking about the missionary enterprise.

iv. *The fourth fact is that these churches have found a new relationship within the Ecumenical Movement with the churches whose missions created them.*

Within this movement they stand in equal status. Here is a fellowship in which the distinctions of giving and receiving, older and younger, have decreasing validity and ought to have none at all. This is one of the most significant facts in the church life of our time. For example, when the Hungarian crisis broke the Division of Inter-Church Aid and Service to Refugees launched an appeal for Hungarian refugees and refugees from Eastern Europe and for churches in Hungary and other Eastern European countries. A remarkable thing happened. Not only was there generous support from the United States and the European countries and from Australasia, but gifts began to come from Asia and Africa and Latin America too. The Indonesian churches could not send money so they sent coffee. A group of lepers on St. John's Island off the coast of Malaya sent the collection from their church service. The United Church Women of Japan sent a gift of 1,000 dollars. The response to a European crisis came from around the world. Again, recently when the emergency arose in Indonesia the Division appealed for help for the Indonesian churches and for people in Indonesia who were short of food. The customary letter went to the organisations in the western churches which make up the main constituency of the Division. But in the discussion and phrasing of this appeal the Malayan Christian Council, the Indonesian Christian Council and the newly formed East Asia Christian Conference were all involved. So the Asian churches also began to take their part in the response. The Malayan Christian Council is handling the difficult business of arranging shipping. The churches of Burma have given 50 tons of rice and other churches in Asia will be responding too.

What, then, in this situation are the characteristics of

an obedient Christian community? They are surely a recognition that the mission of the Church is the task of the whole Church. No individual communion can today fulfil its purpose unless it sees its task at home and overseas as one, and unless that task is responsibly determined with the courts and assemblies of the Church and unless it is worked out in the light of a world strategy for the whole Christian community. Experts and enthusiasts for one or another of the phases of the Church's life there must be and will be, but their place and their role are within the councils of the Church as a whole. In this situation an obedient Christian community would seek to rid itself of all vestiges of colonializing and patronizing in its missionary task. It will give without expecting to control. It will donate without expecting to dominate. It will no longer make the autonomy or independence of a Church depend on the achievement of self support.

An obedient Christian community in this situation will never cease to strive to carry out its mission in unity, ever aware of the damage which has been wrought by imposing upon the churches in new lands the denominationalism of the West. It will seek to remove this scandal and to encourage the churches in these lands in all their efforts to build a united Church. How difficult that is all of us know. How strong the temptation to give up this struggle for unity in the face of disappointments we know too. But obedience means that we can have no rest from this struggle and this not because of the practical reasons which are often urged upon us for unity, namely a wise distribution of resources or an effective united front for evangelism, but because it is the will of Christ that His Church shall be one and that obedience to that will means a ceaseless seeking to realise that unity.

One of the most lovable as well as the most outstanding leaders in the Asian Church today, Bishop Chandu Ray of Pakistan, stated this purpose in a single sentence: "Our task is one Church with one mission for the whole man."

There has been a great deal of loose talk about this time being the end of the missionary era. Sometimes alternative forms of service like inter-church aid or technical assistance have been spoken of as substitutes for the missionary task. This is nonsense. We are not living at the end of the missionary era but at its beginning, the era when the mission of the Church is no longer the responsibility of groups within

the Church who have seen the vision and heard the call and organised themselves into societies to proclaim the Gospel, but when it is seen as the total response of the whole Church whose obedience is to proclaim Jesus as Lord to the ends of the earth and the end of time.

III. The third thing arises from this. I believe that God is calling His Church to a responsible commitment of its resources to this total mission. Such responsible commitment will characterise an obedient community. I offer two examples.

The first relates to money, the second relates to men. In these latter years I have been considerably involved in the task of raising money for meeting human need. This is spiritually a very dangerous occupation because generally speaking the Christian community has not educated itself to give for a cause. It will give out of pity, it will not give for a purpose. Hence those who are responsible for communicating and commending these causes are always calling for human stories. I do not want to be misunderstood about this. There is a proper and legitimate place for that which will stimulate our sluggish imaginations to envisage human need and to identify ourselves with it. There is certainly an important place for the most vivid and imaginative methods of communication to arouse the interest of the world outside the Church. But we had better frankly admit that much of our Christian literature which is designed to win support for these ministries is a reproach to our churches and a reflection upon the inadequacy of our Christian commitment. Furthermore the longer we indulge in these methods the more disastrous the ultimate results. We discover that work which began with this kind of appeal cannot be maintained, when the attraction and stimulus of it has worn off. Furthermore we are in constant danger of exploiting human suffering because it makes people open their pockets, and above all it tends to distort the real nature of the Church's task. All of us know that the day to day fulfilment of the Church's mission is neither glamorous nor dramatic, but hard, dull, routine slogging. The presentation of a Gospel which has a Cross at its centre can never be a 100 per cent success story. The time has come when as Christian people we should be ready to assess the task which God is calling us to do and deliberately and responsibly underwrite it.

I want to be specific without appearing presumptuous. The time has come when the churches of the Congregational

Union should, through their chosen representatives in the first place, make an appraisal of their total responsibilities at home, in the Commonwealth, and in the mission field generally, and then responsibly discuss and decide in the Assembly, in County Unions, in church meetings, the acceptance of those responsibilities, and with a serious sense of stewardship underwrite them. Such responsible commitment in the terms of money would be a mark of our obedience, and what is true in this realm is also true in the realm of personal service. The time has come to cut out the heroics in our attempts at recruitment and in our speaking about Christian service. We should speak less about the worthwhileness of the task or about opportunities and we should be perhaps even more chary than we are about using the word 'vocation.' The grim hard challenging word for this situation is 'obedience.' The sense of vocation, the durable satisfaction of Christian work and, above all, the assurances of the adequacy of God's grace for every task are the results of obedience and not the reasons for it.

Let us make it perfectly plain that if a man acknowledges Jesus as Lord he must obey. Dr. Albert Outler in his book, *The Christian Tradition and the Unity we seek*, tells the story of the little 14th century church in Ystrad in southern Sweden. It has in it two crucifixes, one on the altar and one on the pillar opposite the pulpit. The one on the pillar opposite the pulpit is life size, the figure has real hair on its head and a crown of real thorns. This crucifix was placed there on the orders of King Charles XII in 1716. It happened that the King unexpectedly came to the church for morning worship. The pastor, overwhelmed at the King's presence turned from the sermon that he had prepared and preached a eulogy of the King. Some weeks afterwards this crucifix was brought by a messenger to the church with an accompanying message which read : " This is to be fixed on the pillar opposite the pulpit that all who stand there may be reminded of their proper business."

REVIEWS

The reviews are in four divisions :

Theology and relevant studies : works of scholarship ranging from dogmatic theology and church history to psychologh and cosmology.

Religion, life and work : books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

The name of the writer of two or more consecutive reviews is printed after the last one only.

THEOLOGY

AND RELEVANT STUDIES

On Selfhood and Godhood. By C. A. Campbell. xxxvi+433 pp. Allen & Unwin. 35s.

Person and Reality. By Edgar Sheffield Brightman. x+379pp. The Ronald Press Co., New York 10, N.Y., U.S.A. $6.50.

Concerning Human Understanding. By Nikunja Vihari Banergee. 333pp. Allen & Unwin. 30s.

In each of these books we have the mature reflections of a man who has spent his life as a philosophical teacher. They come out of different continents, yet they carry forward in not dissimilar terms the great European tradition of interpreting human experience in a disciplined philosophical way. Professor Campbell's book embodies his Gifford Lectures given in 1953-55 and I do not think that it is mere British parochialism on my part to regard it as much the most important of the three. Before I try to persuade everyone who sees this notice to read it, let me offer a brief note about the other two. The late Professor Brightman taught at Boston from 1919 to 1953. In 1946 he published *A Philosophy of Religion* which many readers of this journal probably know, not least because it recommended an idea of God containing elements of finitude. In this last book, edited by his successor, Professor Bertocci, we have an ample statement of the " personalist " metaphysics at which he arrived. The discussion moves with orderly simplicity and lucidity, from prolegomena about experience and reasoning in the light of experience, through the construction of categories of being, to exposition of realms of being. It is a good book from which there is much to be learnt, but I do not think that it will make any considerable impact upon British thought in this field. Professor Banerjee's Chair is at the University of Delhi and his work is of particular interest in that it brings the western philosophical tradition—with Kant as its most impressive spokesman—into the service of the characteristic eastern concern with spiritual regeneration. Having taken us through the mill of the chief problems which engage philosophers, Professor Banerjee says that the way of life as lived by Jesus stands as the way of regeneration. " It is that way of life in which humility in its unfettered and fullest development into self-effacement " makes us ready to actualise in day to day life the transcendentally established fact of " the essentiality of selves to one another." But this drives him to examine religion (under a Kantian title) in his last fifty pages, and whatever one thinks of the earlier disquisition this last section is extremely illuminating. It could hardly have been published separately, for it

appeals to what has gone before; but it has an independent appeal. It points forward along a road from religions of God, which have failed because of the institutionalising tendencies to which they are prone and which result in the sacrificing of love and kindness at the altar of Power and Law, to a religion which declares that Man is the greatest truth and the highest value, without loss of sensitivity to what has been achieved in the religions of God or gods. There is admirable provocation in these pages. I only hope that anyone who says Amen will have the decency to resign from Congregational Church membership and ministry! I come back, then, to the Glaswegian urbanity of Professor Campbell. Part One of the book opens with prolegomena about the arbitrament of reason in the matter of religion and then proceeds to establish a reasonable ground for continuing to talk of the self in substantival fashion, much as theologians do when they talk about the soul. In the second part, to use Professor Campbell's own words, the debate is about the still larger question "whether there is in reality anything corresponding to theological talk about 'God', and, if so, how the nature of this 'God' and His relationship to the human soul ought to be understood." In a brief notice such as is required from me it is impossible to embark upon the work in detail. Professor Campbell is aware of all the problems posed in recent philosophical and theological work and conducts his readers through the field with magisterial skill. The first sixteen lectures provide the diligent reader with an invaluable and enjoyable opportunity of working through the subject-matter of all courses in the Philosophy of Religion with a first rate guide and expositor. In the last four lectures, guns of impressive calibre are unmasked and trained with precision upon the targets which matter, viz. how we are to assess the symbolic character of religious utterance and what we are to say about the objective validity of religion. This book, which is in the best tradition of the Gifford Lectureship, demands to be read with the leisure which permits one both to savour and to digest its wisdom, and not least for the privilege it affords to the reader of becoming acquainted with its author, who does not remain hidden behind what he writes.

Matter, Mind and Man. By Edmund W. Sinnott. 196pp. Allen & Unwin. 18s.

This book comes from Yale, where its author is now Dean Emeritus of the Graduate School of Science, and it is published in a series with the impressive title *World Perspectives*. It is a straightforward account of man as seen against the background provided by Science and suggests a philosophy which goes beyond positivism and attempts to do justice to "spirit" (understood as the teleologically ordered sum of characteristically human emotions and desires) and to the religious quest for truth about the Divine Spirit. It is the most sober and sure-footed presentation known to me of the view which writers like C. E. Raven or C. A. Coulson are inclined to advocate in books about Science and Religion; and it is good to have it in a form which is free from egregious comments.

An Analysis of Knowing. By John Hartland-Swann. 141pp. Allen & Unwin. 15s.

Whitehead's Metaphysics. By Ivor Leclerc. xiii+234pp. Allen & Unwin. 21s.

These are books by professional philosophers but both may be read with profit and enjoyment by interested amateurs. Mr. Hartland-

Swann's subject is crucial for all philosophical speculation and those who wish to benefit from modern philosophical practice will find in him a clear and congenial guide. He begins by analysing assertions which involve "knowing *that* . . ." and his general view of such "Knowing" is that "it involves deciding, or accepting a decision, that something is, was or will be the case." He turns then to the problem of justifying and vetoing assertions of this kind, using clues provided by the decisional analysis. Other uses of "know," and closely related expressions such as "aware of" and "believe," are discussed; and finally we are encouraged to stand back and look at the important claims men make to have "knowledge of the world," "knowledge of the past," "knowledge of other minds," all of which generate puzzles. The analysis will be disputed, of course, but to study it will brace and disinfect the minds of all of us who have to spend time arguing about what men do and do not know. Mr. Leclerc's book is a straightforward introduction to Whitehead and the best which is available. It is restricted to exposition, but this is necessary and desirable in the circumstances and has been done with sound insight and efficiency. To say more about the book would be to begin to review Whitehead's work. Notoriously he has not become the philosopher for our generation, though his metaphysical scheme is apt, subtle and satisfying, and his insight is profound. To immerse oneself in his thought is an enlarging experience of the kind which only a few great philosophers provide, yet only a minority of our contemporaries are attracted to that experience. I hope that Mr. Leclerc will attract many more.

W. A. Whitehouse.

Church Dogmatics. By Karl Barth. Vol. II. The Doctrine of God, Part 2. 806pp. T. & T. Clark. 55s.

We have good reason to be grateful to the editors, translators, and publishers that the instalments of the English translation of Barth's massive work are appearing with such regularity. The work involved must be laborious to a degree, but the result is a triumph for all concerned.

Readers who know their Barth will not need to be told that this particular segment of Church Dogmatics displays the same unhurried, copious laying-out of the material, the same extended discussion of biblical passages, the same engagement with opposing views, with which they are already familiar. The most important part of this volume is Barth's handling of the theme of Election. There is a long and extremely valuable excursus in which Barth reviews the history of theological thinking on the subject of divine predestination, and demonstrates that both the Lutheran and Calvinist wings of the Reformation failed to resolve the tension between the theological truth of the doctrine and the use they wished to make of it in pastoral ways for the comfort and encouragement of believers. And they failed to resolve it because they allowed their thinking to be deflected from the path marked out for them by their fundamental insight into the cardinal Scriptural truth that it is Christ, and in Christ alone, that we know anything concerning the God who elects and the Man who is elected. In his setting forth of this central truth Barth displays the full grandeur of his prophetic power. And his working out of its implications is revolutionary. Those who think of Barth as *Calvin redivivus* would do well to read him on Election!

Hardly less important and valuable is the second half of the book in which, on the firm foundation of the doctrine of Election, Barth erects the theological ethics of Grace.

The Concrete and the Universal. By MARGARET B. HOBLING. Allen and Unwin. 4s. 6d.

In this Swarthmore Lecture Miss Hobling deals with the paradox of the Incarnation of the Word and the "scandal of particularity." She shows how Quaker thinkers like Penn and Barclay have fully recognised this paradox, which she here expounds in a gracefully written and valuable little book.

This is my Philosophy. Edited by Whit Burnett. 378pp. Allen and Unwin. 25s.

This composite volume is profoundly interesting and valuable. Some of the contributions have been specially written for it, but most are excerpts from the published writings of the authors which they themselves have selected as representing their thought. Five of the writers are American, the rest— with the exception of Radhakrishnan— are European. The four British representatives are Bertrand Russell, J. B. S. Haldane, Aldous Huxley, and G. M. Trevelyan. Some are avowed Christians, orthodox or otherwise, like Maritain, Marcel, Reinhold Niebuhr, and Schweitzer. Existentialists are here in Jaspers and Sartre. The other contributors are men who have gained their experience of life in diverse fields—nuclear physics, sociology, architecture—not to mention war and concentration camps. As one expects in such a symposium there is very mixed feeling, but on the whole there is a high level of seriousness and clarity of expression.

The Reasonableness of Christianity. By JOHN LOCKE. Edited by I. T. Ramsey. A. & C. Black. 12s. 6d.

This latest addition to the series A Library of Modern Religious Thought is welcome not only because it gives us in small compass the substance of Locke's thinking regarding Christianity, but because, as its editor rightly claims, it makes a significant contribution towards an answer to an important contemporary question- "when an empirical turn of mind characterizes much contemporary philosophy, can we not hope for a better account of the Christian faith than Toland or Tindal would have given us?" Does Locke point the way towards a broader empiricism which will do justice not only to the reasonableness but also to the distinctiveness of the Christian faith? This book, which includes Locke's Discourse on Miracles and a part of his Third Letter on Toleration, together with an illuminating editorial Introduction, will provide the student with material which will help him towards an answer to these questions.

Temporal and Eternal. By CHARLES PÉGUY. Translated by Alexander Dru. Harvill. 16s.

Readers already acquainted with Péguy will welcome this book, in which Alexander Dru has discreetly pruned and translated the famous *Cahier* "Notre Jeunesse," and the first version of *Clio*. The former needs for its full appreciation a knowledge of the history of the Church and State controversy in modern France. The latter is a sustained "Attack on Christendom," which paradoxically became one of the sources of the revival of French Catholicism. Both expound and illustrate Péguy's famous distinction between *mystique* and *politique*—i.e. between the first, fresh impulse which initiates a religious or political movement, and its canalization in institutions and policies.

H. F. LOVELL COCKS.

Faith, Freedom and the Future. By P. T. Forsyth. 355pp. Independent Press. 12s. 6d.

From one point of view this book is a consideration of the history of Congregationalism in the light of its inherent tension between the Calvinistic and the Anabaptist strains in its inheritance; and Forsyth's view seems to be that this tension is as healthy as it is inevitable, for only by the Word can the inner light be distinguished from the inner darkness; and only by the inner light can the Word be preserved from being a merely external standard of authority: hence Congregationalists are neither Quakers nor rigid Calvinists.

That is but one of the many themes which are dealt with so illuminatingly here; as ever, Forsyth is seeking to correct wrong emphases: so he speaks of the Reformation as more concerned with truth than freedom; he declares that only a firm grasp of the eternal Gospel can ever enable the "social Gospel" to be presented and accepted with power; and he counteracts a too democratic view of Congregationalism with the fact that majorities "are not naturally Christian."

Those who believe that the time has come for Congregationalists to make some public affirmation of faith (as well as those whose judgment is different) would do well to read the Chapter on Independency and its Creed, with its insistence that "for a Church what it believes is of more moment than what it does," and that for us the vital question is not whether we hold a creed, but how we hold it; and it is good to face the searching question whether Congregationalism is a capable trustee for God and man of the Gospel.

The two chapters on The New Calvinism will do more than provide further evidence, if it were needed, that Forsyth might have been writing in our own day, although this book was first published in 1912; and there is a fine and penetrating discussion of the Christian attitude to socialism—with some deft shots at G.B.S.—and the Churches' approach to the proletariat. John Huxtable.

For Faith and Freedom. Gifford Lectures in the University of Glasgow. By Leonard Hodgson. Vol. I, 241pp., 21s. Vol. II, 237pp., 25s. Basil Blackwood.

Jesus' Promise to the Nations. Studies in Biblical Theology No. 24. By Joachim Jeremias. 84pp. S.C.M. 7s. 6d.

The Holy Spirit and Eschatology in St. Paul. Scottish Journal of Theology Occasional Papers No. 6. By Neill Q. Hamilton. 94pp. Oliver and Boyd. 8s. 6d.

Theological Essays. By Frederick Denison Maurice. 331pp. James Clarke. 15s.

John Calvin on the Christian Faith. Ed. John T. McNeill. The Liberal Arts Press, New York 23, N.Y., U.S.A.

If you want a theologian who shows an awareness of the contemporary scene, has reflected carefully on the opinions of others, and whose judgment is marked by sturdy common sense, then I warmly commend Professor Leonard Hodgson. There is an honesty and a sanity about his Christian outlook which is most refreshing. If he never rises to the greatest heights, at least he defines admirably the context of responsible Christian thinking.

It is perhaps inevitable that with such a theologian his approach is more impressive than his formulated conclusion. And Professor Hodgson's volume one, which contains two parts (I. Introductory for Faith, which includes valuable theological and philosophical retrospects, and II Natural Theology : For Freedom) is on the whole better than volume two, which contains Part III (Christian Theology : For Faith and Freedom).

I would exempt from this judgment the first lecture in volume two on the Bible, which is the best short theological statement on the Bible I have ever read and which I should like to see published as a separate booklet. Professor Hodgson's clear distinction between two kinds of freedom—the ability of the spiritual being to act on purpose on the one hand, and the ability of the spiritual being to break free from spiritual slavery on the other, is extremely valuable. On the other hand, to say "It is by the Holy Spirit that grass grows and trees bring forth leaves and flowers and fruit, that birds fly and fishes swim, that engines turn and cars and aeroplanes go on their way" is to leave the doctrine of the Holy Spirit in hopeless confusion. But these lectures deserve serious and grateful consideration.

Professor Jeremias' judgment on New Testament issues is coming increasingly to be trusted, and this study of the negative and positive attitude of our Lord to the Gentile mission of the Church in the setting of the great Jewish missionary activity of the first century is moving and convincing.

Dr. Hamilton's interesting study of the Holy Spirit and Eschatology in Paul seems to the reviewer to suffer from a Biblical Scholasticism which argues from narrow premises and presupposes its own conclusions. However, on the basis of his own position, the author has given expositions of the attitude to eschatology expressed by Albert Schweitzer, C. H. Dodd, and Rudolf Bultmann, with forthright if not always convincing criticisms; and this is the most valuable part of the book.

Frederick Denison Maurice was not a stylist, but his diverse collection of Theological Essays expresses a rich understanding of theology, springing from immersion in the deep things of God in the midst of an immersion in the characteristic experiences of human life. Contemporary theology could do with being much more Maurician and this book is characteristic of his whole approach.

John Calvin wrote voluminously ; and the student needs a good selection from his writings as a first intoduction to his theology. It is greatly to be hoped that the admirable selection from the Institutes, Commentaries and Tracts prefaced by a characteristically competent and illuminating introduction by Professor John T. McNeill will be published cheaply on this side of the Atlantic also. H. Cunliffe-Jones.

The Books of the Old Testament. By Robert H. Pfeiffer. 335pp. Adam and Charles Black. 20s.

Professor Pfeiffer's notable "Introduction to the Old Testament" is here presented in an abridged and simplified form, His "Introduction," and what might be termed its sequel "The History of New Testament Times," a comprehensive survey of the intertestamental period, are enormous and detailed works. This abridgement, disarmingly introduced by the author as not being for scholars, but designed to encourage the ordinary reader, presents in shortened form the author's conclusions, with few references to divergent opinion. There is much to said for having a

shorter introductory study, so that the reader may see something of the field as a whole before he becomes absorbed in the detail of Old Testament study.

It may, however, be doubted whether an abridgement of so detailed a work as Pfeiffer's Introduction is the best way of presenting the material. Since Pfeiffer has often quite a vivid way of writing, it is a pity that he did not simply write a new work, forgetting all the complexities of the old one, and setting out, as he could do, the strength of the literary critical position which he represented. The result of abridgement is a frequent terseness of expression, and incompleteness of statement which is at times hardly intelligible without knowledge of the larger work.

A further criticism is that, like its larger parent, it is so lacking in understanding of much of the recent work which has been done towards the understanding of the religious nature of the material, and the inadequacy of purely literary criteria in its discussion. Thus the chapter on the Psalter is disappointingly lacking in appreciation of the enormous changes in emphasis which have come to be made by a growing body of scholars over the past generation. He quotes with approval (p.266) Wellhausen's very dated statement that "the Psalms would not have been composed without Jeremiah," and depicts the Psalter as essentially "a devotional anthology of religious poems for the edification of the laity, particularly the lower-middle classes." (p.193). The book of Esther is curiously described as "deliberately non-religious," yet its author "invented the festival of Purim" (p.177). To speak of the "dismal despair of Jeremiah and Ezekiel" (p.142) does less than justice to two prophets who saw the working out of divine judgment in disaster.

There is much information here—at times too much—and much may be learnt. The uninformed layman will, however, be better advised to begin with a simpler manual.

We Have Reason to Believe. By Louis Jacobs. 143pp. Vallentine, Mitchell. 15s.

It is a salutary exercise for the Christian to read an exposition of the Jewish faith and to see the similarities and differences of emphasis which appear. In discussing such questions as "What is meant by God?", "Is religious faith an illusion?", and the "Problem of Pain," it is not without significance that Rabbi Louis Jacobs, Minister-Preacher of the New West End Synagogue, London, frequently quotes with approval from Christian literature on the subject, often setting side by side with it appropriate passages from Rabbinic literature in which the same points are made. There is much that is of interest too in his discussion of the problem of Biblical criticism, and particularly illuminating are some of the quotations, from many periods, on pp.78-81, which demonstrate the relationship between the divine revelation and the human vessels in which it is perforce contained. In a chapter on "Bible Difficulties," the moral problems raised by certain Old Testament narratives are discussed, and Rabbi Jacobs applies to them the pragamatic test: such injunctions as that to destroy the Canaanites have not led Judaism to engage in persecution. "Judaism has not been guilty of religious intolerance . . . does not know of Inquisitions, of Crusades, of Holy Wars." (Not quite true, if we may judge from the second century B.C., or from the treatment of the Jew in the past who became a Christian). But a Christian may well read here and reflect with shame on what has been done in the name of Christ.

Peter R. Ackroyd.

A History of Old Testament Times. By R. K. Harrison. 255pp. Marshall, Morgan & Scott. 17s. 6d.

This is a rather uneven sketch of Old Testament history related to the findings of archaeology. The earlier chapters, on Mesopotamian prehistory and the background of the patriarchal sagas, are adequate enough for a brief and popular presentation– though the date 100,000 B.C. (p.20) is surely a bit early– and the closing chapter on the Maccabean period covers the ground satisfactorily. The two chapters on the Hebrew kingdoms are the least satisfactory. They are brief to the point of scrappiness, dealing with too long a period too summarily. The author's position is conservative, so the Levitical organization apparently existed at the Exodus (p.108), and he accepts the evidence of Daniel for the practice of Nebuchadrezzar (p.188, 209f) and of Esther for the Persian period (p.225). There is a lack of reference to original sources, and even to secondary ones at critical points, e.g. on the laws of the Medes and Persians (p.225), and the reader is left with the impression that the findings of archaeology are pressed into the service of supporting the Biblical narrative just as it stands. He has a wise remark on the limits of archaeology and "the subjective nature of some of the conclusions which may be drawn" (p.101) which all critics would do well to remember.

A. M. Price.

Our Bible and the Ancient Manuscripts. By Sir Frederic Kenyon. Revised by A. W. Adams. 352pp. Eyre & Spottiswoode. 42s.

This is the fifth edition, revised and enlarged, of a work first published in 1895. The present volume is a worthy monument to a great scholar, who was able to combine accuracy of detail with a popular style of writing. The book opens with an introduction, which is really a personal memoir of Sir Frederic Kenyon, by G. R. Driver.

A notable feature are the 49 plates, many of which are new to the general public. The plates include examples of cuneiform script, a Cretan Linear inscription, Dead Sea Scrolls, a palimpsest, Chester Beatty Papyrus, Lindisfarne Gospels and many English Versions.

There are many good things for the specialist. For example, a brief statement and shrewd criticism of Kahle's theory that the Septuagint is, more or less, a Greek Targum. Also, a careful note on the Rylands Papyrus 457 (part of Chapter 18 of John's Gospel), showing the significance of this fragment for the textual critic and the theologian. The papyrus is reproduced in the Plates.

This work is indispensable for anyone studying manuscripts of either Old or New Testaments. It will be the standard one volume work for years to come.

Prophetic Faith in Isaiah. By Sheldon H. Blank. x+ 241pp. A. & C. Black. 18s.

This is an unusual book. It is neither a commentary nor an introduction. The author describes it as an exposition. But it in no way resembles the kind of work done on Isaiah by George Adam Smith in "The Expositor's Bible." Blank seeks to articulate the thought of the several men whose writings make up the book we now call Isaiah. He postulates the existence of a "historical Isaiah," whose writing has been added to, by the "later Isaiahs." The historical Isaiah is a prophet of challenge and stern demand. But the book as a whole is characterised

by hope, consolation and joy. This however, is due to the writings of the "later Isaiahs." One wonders if Blank does not turn too quickly to the "later Isaiahs" to explain away some of the difficulties of a complex literary problem.

Blank thinks Ch. 52. 13-53. 12 has been much misunderstood. He himself rejects the conventional title of "the suffering servant," and prefers to interpret the passage as "a guidepost on the way to victory." He recognises the presence of suffering in the poem, but refuses to regard it as "vicarious atonement."

His book is a good example of modern Jewish work and will be read profitably by Christians.

A Theology of Election. By Jacob Jocz. viii + 227 pp. S.P.C.K. 25s.

The author discusses the relations between historic Israel and the Christian Church. He claims that the link between them is "Election." The subject is wider than the title suggests, for it deals with the "Church and Synagogue," "Law as Revelation," "Election in History," etc. There is an important chapter entitled "A Definition of Israel" wherein four different meanings are found for the term "Israel." The treatment is always judicious, although at times somewhat technically theological. Jocz shows that election is bound up with the redemptive purposes of a gracious God, and that Israel's destiny is inseparable from the destiny of all mankind.

It is worth noting that very little is said about Calvin, and no mention is made of Rowley's book on the Biblical Doctrine of Election.

Prophets of Judah. By Elsie Broadie. 130pp. R.E.P. 6s.

From Prophecy to Law. By Norman J. Bull. 144 pp. R.E.P. 6s. 6d.

These two volumes are intended for teachers and pupils in Grammar and Secondary schools. They are concise, accurate and illustrated. They will be useful for sermons and Bible Class talks.

Eleven Years of Bible Bibliography. Edited by H. H. Rowley. vi. + 804pp. The Falcon's Wing Press. $7.50.

This is a collection in one volume of the Book Lists, published annually by the Society for Old Testament Study, for the years 1946-56.

James Wood.

The Interpretation of the Bible. By James D. Wood. 184pp. Duckworth. 10s. 6d.

More New Testament Words. By William Barclay. 160pp. S.C.M. 10s. 6d.

The Heart of the Bible. (One volume edition). By Jeannie B. Thomson Davies. 784pp. Allen & Unwin. 15s.

"This generation has witnessed a growing demand for the message of the Bible, and has asked to what extent the Bible is God's word to the modern world" says Professor Wood in his introduction. He then sets out to show in a rapid and condensed historical review what different interpreters of the Bible have said from age to age. How and when

did hermeneutics begin? If literalism is untenable are we driven then to an allegorical or a typological interpretation? It is possible to find what may truly be called a theological interpretation which shows what the Bible teaches about God, its theological meaning rather than its literary and historical problems? What has happened in this century and more immediately in recent years? Where do Herbert, Barth, Thornton Vischer, Bultmann and the Scandinavians come in? And is there any typical and standard Roman Catholic attitude? These are some of the questions which are answered by Professor Wood of the Scottish Congregational College, Edinburgh, and are answered shortly, succinctly, and with adequate quotation and reference to sources. And he duly and rightly warns us that the interpreter may not bypass philological study and historical investigation which are the consituent elements of a true theological interpretation. Here is a valuable book which students ought not to miss.

A study of philology and history as a prelude to the understanding of theology is what Dr. Barclay gives us in a book which is a sequel and a companion volume to *A New Testament Wordbook* of two years ago. By his commentaries, his semantic studies, and all the rest of his prolific output he has made a name for himself as an interpreter. Those who have come to look for each successive new book from his pen will not be disappointed. This in fact, which begins in linguistics and becomes a theological and homiletic guide, is if anything even better than its earlier counterpart because the words treated are "bigger" words and are examined at greater length.

The late Mrs. Thomson Davies, the widow of an honoured and scholarly though comparatively unknown Congregational minister, completed *The Heart of the Bible* more than a quarter of a century ago. The result was three large volumes in which the message of the Bible is revealed by means of carefully selected long extracts, arranged in the probable order in which they were first written, and linked by extensive short essays and notes. It is now reissued in one large yet handy volume at a strikingly modest price.

Basileia. By Karl Ludwig Schmidt, G. von Rad and others. 61 + vii pp. Black. 8s. 6d.

Lord. By Werner Foerster and G. Quell. 121 + xiv pp. Black. 12s. 6d.

Two further volumes of translations of articles from Kittel's *Theologisches Worterbuch zum Neuen Testament* demonstrate how wise the publishers were in initiating this enterprise and how much indebted non-German readers are. The work of translating and adding notes and references to English books, begun by the late J. R. Coates, is excellently continued by H. P. Kingdom. The books are meant for non-specialists who do not easily read Greek or Hebrew in the original; they cannot be too highly praised for the way in which they deal so exhaustively with the words "Kingdom" and "Lord" respectively, tracing the use of the words through Classical Greek, Hebrew and Rabbinic Literature, the Septuagint and Hellenistic Judaism, and the New Testament.

W. Gordon Robinson.

St. John and the Apocalypse. By C. C. Martindale, s.j. 142pp. Sheed and Ward. 12s. 6d.

This is a reprint of the book originally published in 1922. It is an exposition of the Apocalypse which treats it as a unity. Its strength is

its understanding of prophetic intuition and symbolism. Fr. Martindale knows that the task of the expositor is not simply to explain the historical background etc., but to elucidate the workings of the author's mind and to bring out the total message for the Church of subsequent periods. One feels that some judgments are uncritical, and that sometimes Catholic theology is forced into the exposition; e.g. the interpretation of the Millennium as the period from incarnation to Second Coming. But this is a balanced and beautifully written book. It treats the Apocalypse not as a code to be deciphered, but as a consistent Word of God about humanity threatened by the Devil but sure of redemption.

The Interlinear Greek-English New Testament. Translated by Dr. Alfred Marshall. 102pp. S. Bagster and Sons. 42s.

One can only say Godspeed to this careful work. Its users will be those who have little Greek, but are prepared to wrestle with the New Testament in its Greek form. The sprinter despises a crutch, but for some even the slowest movement is impossible without one. One is inclined to suggest the alternative of taking a "lift" in one of the modern versions of the New Testament—but no less a person than Prebendary J. B. Phillips has contributed a Foreword to this work of Dr. Marshall's! The interlinear translation is very literal, and the A.V. is at the side for reference. Why not R.V.? The text translated is the 21st edition (not the latest, as is stated, because a 22nd appeared in 1956) of Nestle's Greek Testament.

The Gospel and the Church in a Pagan World. By Gordon Robinson. 214pp. Independent Press. 12s. 6d.

The Epistles to the Galatians and to the Philippians. By Kenneth Grayston. 116pp. Epworth Press. 9s. 6d.

A Colony of Heaven. By Rupert Davies. 47pp. Epworth Press. 5s.

The Acts of the Apostles. By C. S. C. Williams. 301pp. A. & C. Black. 25s.

These books are rich additions to the harvest of Biblical exposition which is now being reaped.

Dr. Robinson's book deals with I Corinthians in a way which expositors will find very satisfying. The problems in the Epistle are not so much those of theology and grammar (as in Romans or II Corinthians), but of bringing to light the precise circumstances in which Paul and his addressees were involved. Principal Robinson is master of the relevant critical studies, though he never obtrudes his scholarship, and his gift of indicating the applicability of this epistle to the present day is all his own.

Mr. Grayston's volume is in the new series of Epworth Preacher's commentaries. It contains first-rate scholarship with simple though vigorous exposition. Much is done within a short space, and one can hardly complain if some difficulties are sidestepped (e.g. on Galatians iii. 20.) References are given to fuller discussions.

Mr. Davies' little book reproduces five broadcast talks with slight additions and some questions for discussion.

Mr. Williams' Book is in the series of New Testament Commentaries published by Black under the general editorship of Dr. Henry Chadwick of Cambridge. The exegesis is on the whole historico-critical rather than theological. It is packed with information and with references to other books and articles, and no significant recent studies have been overlooked. A special feature is the indication of the variant readings which are notable in Acts; Mr. Williams is a specialist in this field, and he is often able not only to quote the variant, but to explain the point of it, e.g. the tendency of the Western text to stress the independence of Peter over against the Jerusalem leaders. The relevance of modern psychological explanations is not forgotten (e.g. on the conversion of Paul, and the man of Macedonia, xvi. 9). An excellent, rather literal translation is printed in heavy type. In the full Introduction the hypothesis of sources for Acts is given up. The author is held to be Luke and his trustworthiness as a historian maintained, although the objections to it are frankly faced.

The Later Herods. By Stewart Perowne. 216pp. Hodder and Stoughton. 25s.

This is the sequel to *The Life and Times of Herod the Great.* Here there is no central figure comparable to that Herod, but the complicated and fascinating story is told with the same mastery and vividness. The tensions and gangsterdom of the Middle East in the 1st century A.D. appear alarmingly similar to those of the present day. This arises from no straining to make ancient history seem relevant, nor from misinterpretation of ancient sources. The relevance derives from the attempts of the Herodian family to find a *modus vivendi* for Palestine which allowed their proper dues to world government and national feeling, and to Church and State: a problem which still awaits solution.

Mr. Perowne has made an impressive story even out of those lesser Herods. When the last of them— Agrippa II, who died in A.D. 100— passes undistinguished from the scene, he extracts what credit he can for the Herodian house from the infatuation of Agrippa's sister Berenice for that Roman Emperor whose troops had sacked Jerusalem, and humbled —thought without quenching—the pride of Israel.

Early Sites of Christianity. By Peter Bamm. 240pp. Faber and Faber. 21s.

What skilled penmanship this is which resurrects from Anatolian dust the roads where Paul walked and the first Christians defied their pagan environment! How Tarsus and Antioch and Damascus come alive: places where Asiatics were hellenised and Greeks orientalised! On one page we almost stand with Paul as he faces the Areopagus. Elsewhere it is Abraham who is brought onto this desert stage. or the Crusaders who are paraded before us. This book offers us a story, warmly human comment, and mastery of humorous understatement. It has the best qualities of H. V. Morton's travel books and of Adam Smith's *Historical Geography.* The translation by Stanley Godman is an achievement.

New Testament Greek. By E. G. Jay. 350pp. S.P.C.K. 21s.

This beautifully produced book improves on smaller works both by its additional material and its more spacious setting out, e.g. of the verbal paradigms and the details of the verb in all its moods, and of such words as prepositions and particles whose precise significance need more careful

treatment than it can receive in elementary grammars. For many students, even in theological colleges, such a book as Nunn's *Elements* is advisable at the beginning. This more elaborate work of Dr. Jay's will best be used at a later stage, together with Moule's *Idiom Book of N. T. Greek.*

The Gospel Tradition and its Beginnings. By H. Riesenfeld. 30 pp. Mowbray. 2s. 6d.

In this lecture the Professor of Biblical Exegesis at Uppsala accuses Form Critics of ignoring the Jewish conception of tradition. In the process which culminated in the four Gospels the words and deeds of Jesus were not improvised by preachers and catechists. They were originally memorised by the first disciples from the lips of Jesus, and attained the sanctity of a supreme Word or new Torah. This implies that Jesus conceived of Himself as Messiah, and made his adherents aware that they were a Messianic community.

The Early Christian Church. By P. Carrington, Archbishop of Quebec. C.U.P. 2 vols., pp. 520 + 519. 52s. 6d. each vol.

This beautifully produced and illustrated work deals with the first two centuries of the Christian era, and a final chapter surveys more briefly the period to Nicaea and the death of Constantine.

Archbishop Carrington's habit of mind is conservative and he is allergic to new theories. For example, he holds to a Roman imprisonment as the place of writing of the Captivity Epistles, and refuses to discuss the "mechanics" of Peter's escape "if there were mechanics." He resembles the author of *Acts* in minimising differences and emphasising agreements in the New Testament period, and will not apply pseudonymity in discussing the authorship of *I Peter, Ephesians, James, Jude and the Pastorals.* He upholds the common authorship of the *Apocalypse* and *John's Gospel.* He does his best to squeeze history out of every fragment of tradition : " a number of weak legends do add up to something." This tendency in the treatment of evidence is very marked, but never tendentious. It appears to most advantage in the reconstruction of Jewish Christianity and the emphasis on the Judaeo-Christian tradition.

An excellent feature is the way in which N.T. books are fitted in to the developing story. In places it reads like a book of N.T. Introduction, and this is the deliberate policy of the author, who does not restrict it to the New Testament but quotes later documents more fully than is usual in text-books of Church History.

There are admirable summaries and characterisations, and the outstanding personalities are made to come alive, e.g. the vigorous, though unbalanced, Ignatius, and the " dull, pious and stupid " Hermas. So brilliantly is this done that one is left with the feeling that in the case of Tertullian a great opportunity is missed ! And if Dr. Carrington can give such a clever thumbnail portrait of the enigmatic Paul of Samosata ought he not to have taken more trouble over the more significant Cyprian ?

The great Gnostics are not made to appear cranks by a too literal reading of their orthodox critics. Valentinus, for example, who " could explain everything and fit everything in " is given credit for psychological penetration comparable to that of Freud. Marcion comes off fairly well, though some of his credit (or notoriety) is distributed among unnamed predecessors. Dr. Carrington reads too much in to our evidence when he

ascribes Marcion's truncation of *Luke's Gospel* to earlier Docetists, and assumes that Marcion adopted this as the original 'Gospel of Truth.'

Lamb to the Slaughter. By Brother George Every. 128 pp. James Clarke. 7s. 6d.

This is something between devotional addresses and formal lectures on the Atonement. It attempts to elucidate the central principle of sacrifice, the divine potency of offered life, the efficacy of a slain victim for the health and survival of succeeding generations. The cave drawings of Lascaux are referred to for illustrations of sacrifice at its earliest known stage, and a connection is traced between this and the Christian Eucharist, the essential ideas being that the victim is believed to be the means of divine communion with man and itself in some sense divine. This is deeply suggestive, though not convincing. Every's concern is to prevent the sacrificial suggestiveness of the Anglican Eucharist from being obscured; but he goes too far when he assumes that the Eucharist is a sacrifice in the same sense in which Christ's death was a sacrifice. E. C. Blackman.

Ancient Christian Writers. Vol. 6: The Didache; The Epistle of Barnabas; The Epistles and the Martyrdom of St. Polycarp; The Fragments of Papias; The Epistle to Diognetus. Newly Translated and Annotated by James A. Kleist. vi + 235 pp. Longmans, Green & Co. 10s. 6d.

This Roman Catholic publication contains an introduction to, and translation of the words of, each of works listed in the title, followed by seventy pages of detailed notes. As it is a pocket edition the print used for the notes is very small, but none the less clear.

The Letter and the Spirit. By R. M. Grant. viii + 163 pp. S.P.C.K. 15s.

The compressed style of this book, due to the gathering of so much material into relatively few pages, demands a concentrated effort of the reader. He who makes that effort finds that he is rewarded by an illuminating discussion of the allegorical interpretation of Scripture in the early Church, up to the time of Origen, who in his use of allegory followed a practice long established in the ancient world.

Dr. Grant shows how pagan writers allegorised the works of the poets in the conviction that the poet was inspired and therefore his true meaning was usually to be found below his apparent meaning, especially if the latter was crude or irrational. Hellenistic Jews such as Philo, affected by Greek philosophy, applied this method to the Old Testament, while Paul used it to give a Christian exegesis of the same Scripture. The Gnostic opposition compelled the Church to insist that the historical nature of the faith must limit the bounds of allegory. Thus Clement and Origen differ from an orthodox writer such as Irenaeus, and reveal the crux of the issue. To the allegoriser "the world is essentially comprehensible by philosophical reason" (p.103); to Origen "all Christian doctrine ultimately rests on allegorization" (p.93). Truth is one whether expressed in poetry, scripture or philosophy—"Events were merely symbols of eternal truth" (p.107). The allegorisers were freed from servitude to the words of Scripture, but they failed to interpret it aright because "they tended to empty history of meaning" and to forget that "it is the Incarnation, not a philosophical conception of God, which is the foundation of Christian theology" (p.107).

The appendix on Greek Exegetical Terminology and a very good bibliography help to make this book a useful work of reference.

The Formation of Christian Dogma: An Historical Study of its Problem. By MARTIN WERNER. xvi + 352 pp. A. & C. Black. 30s.

Rewritten in shortened form by the author from his *Die Entstehung des christlichen Dogmas* and translated, with an Introduction, by Professor S. G. F. Brandon.

In this erudite work Professor Werner undertakes a task of great interest and importance as he traces the development in the early Church of the doctrines of the Person and Work of Christ, of the Church and of eschatology. For this English edition he has also written an addendum tracing the influence, up to the present century, of the tendencies which he has noted. Naturally enough he seeks to see the later developments in the light of the New Testament and the primitive Church pictured therein. Here the fundamental approach of the book is shown in that Prof. Werner openly accepts the interpretation of the New Testament evidence, called "Consistent—Eschatological" expounded by Dr. Albert Schweitzer. While not denying that Dr. Schweitzer's work has provided a much needed corrective to some interpretations of the New Testament one may question whether his own solution is an adequate interpretation of all the evidence. So, while Prof. Werner's book emphasises the lessening of eschatological interest in the development of the Church's doctrine, it fails in so far as its premises fail. The contrast which he not infrequently sees between the Synoptic and the Fourth gospels is an illustration of this; while it is hard to believe that the Christological question for the post-Apostolic Church is rightly seen as "in what sense was the historical Jesus to be conceived as the manifestation of a heavenly being" (p.256).

Illuminating as is some of the light which it sheds by the way, the book as a whole is unconvincing and disappointing because it interprets later developments from a particular assessment of the thought of the primitive Church, the adequacy of which is open to serious doubt.

R. A. BOCKING.

Calvin ; Commentaries. Ed. Joseph Haroutanian. 414 pp. S.C.M. 35s.

This thirty-fifth volume in the S.C.M's. Library of Christian Classics must have presented the editor with a very great problem, for the volume of Calvin's exegetical production was so great that the task of selection presents an enormous embarrassment of riches. How can such a selection avoid bittiness and distortion? Professor Haroutanian has tackled this difficult task with a nice discrimination; and his volume may be confidently recommended as a useful introduction to a territory well worth exploration. His General Introduction is an excellent study of Calvin as a biblical commentator: here are fifty pages which the student will find extremely useful and illuminating. This is followed by three introductory selections from Calvin: the autobiographical sketch from the introduction to the commentary on the *Psalms*; his Preface to Olivétan's translation of the New Testament, which invites comparison with Erasmus' introduction to his own text of the New Testament; and his Epistle to Simon Grayhaeus on the Commentary on *Romans*. The principle of selection with which Professor Haroutanian works in the remainder of

the volume is to take a number of theological topics (nine in all) such as the Bible, Election and Predestination, and Ethics and the Common Life, and set under each heading Calvin's comment on some relevant passage from the Bible : e.g. on Marriage we have comments on Genesis ii.18 and xviii.19.

This is certainly a book to work through ; and if it makes some people think again about Calvin and if it causes preaches to dip again and again into the writings of the greatest commentator in a thousand years, as Albert Peel called Calvin, Dr. Haroutanian will have his deserved reward.

JOHN HUXTABLE.

The Independents in the English Civil War. By GEORGE YULE. 156 + viii pp. Cambridge. 21s.

Who precisely were the Independents of the Civil War and of the Commonwealth ? How were the Parliamentary Independents and the ecclesiastical Independents related to each Other ? Whose was the first Congregational church ? How numerous were the Independents and why did they become important ? Were they homogenous ? How far are the generally accepted findings of J. H. Hexter and H. R. Trevor-Roper borne out by a careful examination of names and persons ? Mr. Yule, who is lecturer in History in the University of Melbourne, modestly does not claim to have given all the answers ; but he sheds a great deal of light on dark places and says much that will demand attention and further study.

W. GORDON ROBINSON.

North Country Bishop : a biography of William Nicolson. By FRANCIS GORDON JAMES. 330 pp. Yale University Press ; London : O.U.P. 36s.

This is a most satisfying piece of work, readable and reliable, largely based on Nicolson's MS. diaries and letters yet never myopic in its interest, well arranged and with a most useful 'bibliographical essay' by way of conclusion. William Nicolson was archdeacon of Carlisle from 1682 to 1702 and then bishop of Carlisle till 1718, and for most of the earlier period he did not travel South of the Trent ; but the concentration upon a single compact area which has thus been required in his biographer—'The Border Diocese' and 'The Carlisle Clergy' are the titles of two of Professor James' best chapters—has resulted in a study which illustrates excellently the state of religion throughout the country. Nicolson himself, likewise, gains significance mainly by being representative of his time. "More of an administrator than a spiritual leader," "a better archdeacon than a rector," he was "an ecclesiastical justice of the peace" with a "propensity to dispute." A man whose "cure for a cold was to walk it off," "outspoken and self-assured," he "unhesitatingly provided for his sons, sons-in-law, nephews and cousins wherever possible." "Adamant toward any compromise with the Dissenters," "those Jews and sons of the Jews" as he called them, he revoked their licenses for worship in at least two villages and opposed even the Societies for the Reformation of Manners because Dissenters co-operated in them. Yet he was not inhuman : we see him horse-jumping at 56 and badger-hunting at 70.

The quincentenary celebrations of the Moravian Church last year add interest to Dr. Frank Baker's brief but scholarly study of *Methodism and the Love-Feast* (Epworth Press, 5s.), for it was from Moravianism that this 'characteristic', though now 'almost extinct', feature of Methodism was adopted. Dr. Baker puts it in relation to Methodist history as revealed

in Conference minutes, class-tickets, testimonies, hymns and so on, but his booklet is not limited to the past; he sees the love-feast as a possible medium for "intercommunion freed from the difficulties of the Lord's Supper" and offers a "Suggested Order" liturgically.

Last year's Swarthmore Lecture, *Quakerism and Early Christianity* (Allen & Unwin, 6s. cloth, 4s. 6d. paper), by Professor H. J. Cadbury, may be described as notes on the morphology of revivalism by one who is both a Christian and a Quaker without wishing to be too narrowly either. Writing as "a historian . . . not primarily interested in standards and values but in actual experiences and factual data," Dr. Cadbury suggests a number of points at which characteristics of early Christianity reappear in Quakerism. From one equally well versed in *Acts* and Quakeriana a more significant utterance might have been expected.

GEOFFREY F. NUTTALL.

The Study of Missions in Theological Education. By Olav Guttorm Myklebust. Oslo: the Egede Institute. Vol. 1 to 1910, pp. 392 + 53 pp. bibliography; vol. II, 1910-1950, pp.348 + 52 pp. bibliography. Each, Kr. 29, approx. 30s.

Dr. Myklebust's massive work, the first volume of which was published in 1955, has provided for the first time not a history of missions but of the study of missions in theological education. These two volumes have been published under the auspices of the Egede Institute, Oslo, and form the vast thesis which Dr. Myklebust wrote for his doctorate at the University of Oslo. To this academic form may perhaps be attributed the enormous number of footnotes which, though they indicate the exhaustive character of this survey and embody references in many languages in which the author is at home, are somewhat excessive and often, for the reader, unnecessary. Yet in spite of its specialisation this book of some eight hundred pages contains scarcely a dull page. That such a work should have been written and printed in English is itself a considerable achieveent.

How far the study of missions, except as a branch of church history, can or should be incldued in a theological curriculum may be a matter for dispute, for the field covered would be enormous. In a paper written for the study department of the British Council of Churches two years ago Prof. Rosenkranz of Tubingen suggested that it should comprise anthropology, comparative religion, missionary history, the requirements of special mission fields, and other allied branches of theological study. Certainly such a comprehensive scheme would be beyond the power of any one man. That it has not been seriously attempted in Britain since Dr. Alexander Duff founded the short-lived chair of Evangelistic Theology at the Free Church College in Edinburgh in 1867 and became the only occupant of the chair is perhaps evidence of the difficulties involved. To this experiment and its history Dr. Myklebust devotes much space. Nevertheless, in Germany there are nine professorships or lectureships in missionary studies, in Scandinavia three, in Holland four, and in the United States *forty-seven*. Indeed, in the late 1940's the number of full-time teachers of Mission in the U.S. was three times as large as that of the rest of the Protestant world combined. In the Scottish Universities and colleges, according to Dr. Myklebust, provision is made for such study as a branch of church history or practical theology; but on the whole Britain has lagged behind other countries in the academic study of missions.

Dr. Myklebust sets out from the conviction that the world mission of

the church is of primary theological concern and should therefore be given a prominent place in theological training. His work is so exhaustive that the whole field of the study in every country has been set forth in a way that leaves little if anything to be said by any future student. The bibliography of the second volume alone, excluding periodicals and other material, contains some 775 references.

The Religions of America. Edited by Leo Rosten. 210 pp. Heinemann. 21s.

The first part of this book consists of articles reprinted from the American magazine *Look* and provides a question-and-answer account of the beliefs and practices of seventeen religious denominations in the United States. The articles are entitled 'What is a Baptist?', 'What is a Congregationalist?' etc., and describe succinctly the views of the major denominations whose various ramifications form (roughly) 260 churches and sects, and baffle to the point of distraction anyone who wishes to know something about American religion. However, these articles tell us what their adherents believe, and from the ecumenical standpoint this is interesting, as it shows how impossible and even fantastic is the notion of church unity as applied to the American scene. There are twenty-six different kinds of Baptists and eleven Presbyterian denominations, not to speak of fifteen varieties of Mennonites. However, the freak sects are merely listed in Part II; we are not told what they believe, or what separates them from one another. With the exception of the Seventh-day Adventists all the spokesmen were asked for the views of their church on birth-control, which appears to be a popular question.

Part II consists of a multitude of statistics which show, among other things, that Congregational ministers in the U.S.A. are paid less than Presbyterians or Episcopalians, and that 33 per cent of Congregational church members belong to the professional and business classes compared with only 14 per cent of the Catholics and 12 per cent of the Baptists. The highest percentage of 'upper class' church attenders is Congregational (24 per cent), the lowest Roman Catholic (9 per cent) and Baptist (8 per cent), and the educational level of the Congregationalists is higher than that of the other seven main denominations. The Mormons, it appears, have been monogamous since 1890, and Seventh-day Adventists celebrate (which was news to me) Saturday and not Sunday. I am intrigued by The Duck River (and Kindred) Association of Baptists.

GERAINT V. JONES.

British Baptists in China, 1845-1952. By H. R. WILLIAMSON. 382 pp. Carey Kingsgate Press. 21s.

With the end of an epoch, at least temporally, in the evangelisation of China, this record of the work of one great section of the Christian Church in that land deserves to be written and read. Dr. Williamson, a former General Foreign Secretary of the Society, was obviously the man for the job, and he has found it a labour of love. In the first part it recalls the story of the march of events from 1860 to 1952, with a brief summary of the preceeding period from A.D. 735. Part Two gives us the various ways in which the work was carried on, with a full record of the various institutions. The third part rehearses the successes and difficulties of the period and surveys the present position of Christian work under the Communists. The book is well illustrated and includes a map.

H. V. MARTIN.

The Christian Tradition and the Unity We Seek. Albert C. Outler. xii + 165 pp. O.U.P. 12s. 6d.

This excellent book, which deserves a longer review than is here possible, is concerned to discover how to take the next step forward in the 'ecumenical encounter' in which the member Churches of the W.C.C. are constantly engaged. Dr. Outler's main thesis is that, while we must still explain ourselves to one another, the next step forward will be disclosed as we re-examine together that common tradition of Christian truth and life which is the ground of such unity as we already possess.

The Protestant Ministry. By Daniel Jenkins. 194 pp. Faber and Faber. 12s. 6d.

The first part of this book consists of five lectures delivered at Austin Presbyterian Seminary, U.S.A., and covers much the same ground as many of the chapters in the author's *The Gift of Ministry*; the second part is a reprint of three chapters in the same book on the Inner Life of the Minister. Since that book is now out of print, it is a real advantage to have its substance in this somewhat new form, for Daniel Jenkins has a most important word to speak to this generation; and there can be no doubt that his Protestant thoughts on Episcopacy and his unpopular thoughts on Communication should be read by those who think that some paper formula will solve the problems of reunion and that we could persuade men to believe if only we would translate our theology into four letter words!

Vocation and Ministry. By F. R. Barry. xiv + 184 pp. Nisbet. 12s. 6d.

The Bishop of Southwell is more than usually qualified to write upon such themes as the nature of the ministry, how to secure a supply of fit persons for it, what kind of training candidates for ordiination should receive, how (and whether) the present parochial system can be maintained and staffed, and whether there is anything in the idea of a voluntary clergy to supplement the labours of the "professional." It is to be hoped that the man-power committee of the Lambeth Conference will take due note of what is wisely written here; and those responsible for ministerial training in other communions than the Anglican will see that the problems with which they deal are not peculiar to themselves, and they will be stimulated to profitable thought upon what after all is the common problem of the whole Church. John Huxtable.

Immortality of the Soul or Resurrection of the Dead? By Oscar Cullmann. 60 pp. Epworth. 6s.

This is the Ingersoll Lecture for 1954-5 delivered at Harvard. It is a gallant attempt on the basis of a literal acceptance of Biblical texts to elucidate an age-long and fundamentally insoluble problem. The thesis is that the Greek idea of immortality is utterly different from the Christian idea of resurrection, for resurrection is of the body (not the flesh, be it noted) as well as of the spirit. Moreover the resurrection of Christ is the new factor which makes all the difference, for the benefits of resurrection, the conquest of sin and death, are only for those "in possession of the Holy Spirit." What is to happen to Hindus, Muslims and unbelievers is not at all clear. Do they have to be content with immortality after the Greek pattern or has the resurrection of Christ made a difference to them also, or are they simply extinguished?

What is the position of Unitarianism in these days? This seems to be a pertinent question and in answer to it there comes from America a reprint of five of the most notable addresses of W. E. Channing. The first was given in 1819 and the last in 1832, and they show Channing at his best. His views of Scripture were those that are now almost the commonplaces of Biblical scholarship and his famous address on "The Moral Argument against Calvinism" is highly relevant to the thought of our times. The addresses are edited by J. H. Bartlett under the heading 'Unitarian Christianity and other Essays' (The American Heritage Series, New York, 121 pp., paper, 80 cents). A. Victor Murray.

Avicenna. By Scheil M. Afnan. 298 pp. Allen & Unwin. 30s.

English students of medieval philosophy will often have come across the name of Avicenna, and realised that this Persian Islamic philosopher played a not unimportant part in the debates of that time amongst the Schoolmen. Here is a full and learned account of his life and works by a distinguished Persian scholar with all the qualifications needed for a full appreciation of this many-sided savant. Avicenna (Ali ibn Sina) was born in A.D. 980 of Iranian stock in Transoxania, a meeting place at that period of Hellenic culture and the older eastern religious philosophies. He was in the forefront of that line of Islamic thinkers who by means of Greek thought tried to mediate between the revelational dogma of Islam and the demands of human reason. His studies included not only logic, metaphysics and psychology, but also medicine and the natural sciences, not forgetting music and mathematics. We should agree with Dr. Afnan that the importance of Avicenna to-day lies more in the problems he poses than in the solutions that he offers.

The Meeting of Love and Knowledge. By Martin C. D'Arcy. 167 pp. Allen & Unwin. 12s. 6d.

After reading the dust cover, I approach this book with a prejudice of detachment, since it seems clear, before I read it through, that I am not likely to agree either with the author or with those whom he opposes. I have no doubt that Father D'Arcy is, as the dust cover says, a wise Catholic theologian. Whether he can be, as it also says, a liberal Catholic theologian, with the letters S. J. after his name, is another matter.

He is writing to examine what is known as 'perennial philosophy', in the sense of Aldous Huxley's book of that title. This is a book difficult to summarise. It is about the higher mysticism of the East and about Roman Catholic mysticism, but, as the author points out eventually, they are not quite the same. But this kind of international philosophical consulting together about differences may well be the counterpart of such consulting together on the economic and political levels- it may not do much immediate good, but it may prevent more harm. This subject of mystical philosophy is explored with deep insight, wide sympathy, with brilliance of knowledge, and in a learned and persuasive style.

Religions. By D. W. Gundry. 189 pp. Macmillan. 16s.

This is pre-eminently a sound, sane and sensible survey of the world's religions. We have had many surveys and studies of human religions written in a way that may be of academic interest. This book is intended to be something more and something different. It helps the religiously-minded reader to sense the religiousness behind all these religions. Two important chapters open the book: the first on "What is Religion?" and

the second on "The Origins of Religion." These are very well done. Then follows a competent survey of the development of the various religions of mankind from earliest known times.

The Whole Gospel for the Whole World. By ALAN WALKER. 128 pp. Marshall, Morgan & Scott. 8s. 6d.

Alan Walker is an Australian evangelist, known also in America and Europe. Here is a book which will stimulate and, we hope, fire Christian leaders in this country to get down again to the urgent task of winning souls for Christ and His Church. Campaigns of the Billy Graham type, despite apparent results, have failed to win the support of many Christian leaders because of the incubus of a 19th century emphasis in the preaching and the whole set-up. Here we have an evangelist, every whit as keen and incisive as the older type, yet with a 20th century emphasis and outlook that can command our intellectual co-operation. He takes full account of Biblical scholarship, of the social issues of our days, and the intellectual climate of our mass-educated peoples. He deals with the preacher and the people, what to preach and where to preach it, and how to start and carry on an evangelistic campaign.

Christianity Among the Religions of the World. By ARNOLD TOYNBEE. 116 pp. Oxford University Press. 8s. 6d.

This is not another book of comparative religious theology. It examines the question what the great living religions have in common, and concludes that what they do have in common is a common enemy, namely the worship of man and man's collective achievements. They stand for the truth that man himself is not the highest value in the universe. The theme of the book is that those who accept this basis of life should recognise the common enemy, whether it appears as Communism or as Nationalism, and subordinate their traditional religious rivalries in the face of a fearful common enemy, the worship of collective human power.

This line of thought is worked out with penetrating insights which reveal a lifetime of historical and social studies. The Christian religion is presented in a refreshingly individual way. Whether anything practical in the way of co-operation can come along these lines is perhaps doubtful.

H. V. MARTIN.

The Pattern of Love. By WILLIAM P. WYLIE. 212 pp. Longmans. 16s.

The author comes to grips with an aspect of marriage that has too hurriedly been passed by, particularly by the Church, and this is "Romantic Love." It is hardly to the credit of "Mother Kirk" that she should have countenanced marriage for the purpose of procreation in order to make sexual relationships permissible. The supreme attraction of marriage is based on romantic love, truly a reflection of God Himself. Those who recognise it in each other discover a pattern that can give them a solid foundation on which to build their future. "Recognition" of itself is not enough, for there is much to be accomplished before the complete unity of the married couple can be established. They must also be aware of what the author calls "The Devil's Traps;" these he illustrates from the writings of Charles Williams, with particular reference to the experiences of Dante. His treatment of the "Triangular Situation" is courageous; but whilst he pleads for a more charitable and objective

approach to this tantalising problem, he does not neglect the Christian solution.

The Individual Psychology of Alfred Adler. Edited and annotated by Heinz L. Ansbacher and Rowena R. Ansbacher. 503 pp. Allen and Unwin. 30s.

The price of the book may make it prohibitive, yet it is one of the finest appreciations of Adler's works. It offers a clear, systematic presentation of his contribution to psychology, and after a lucid comparison of the various schools it gives a readable and fascinating account of his developmental approach towards the understanding of mental illness. To summarise the contents of this book is not possible within the scope of a brief review, but I can strongly recommend it to those who are seeking knowledge about human nature. W. E. Sargent.

World Christian Handbook (1957 edition). Eds. E. J. Bingle and Kenneth Grubb. 312 pp. World Dominion Press. 15s.

The object of this handbook is to supply statistics and to list churches and religious organisations. This object is admirably fulfilled. All who are concerned with world Christianity and the ecumenical movement need this book : it is a veritable storehouse of figures and addresses.

Documents on Christian Unity, Fourth Series, 1948-57. Ed. G. K. A. Bell. 243 pp. O.U.P. Cloth 21s., paper 10s. 6d.

Here are reproduced the main documents relating to Christian unity during the last decade : affairs in England, Canada, India and elsewhere are covered, and the relevant pronouncements from Amsterdam, Lund and Evanston are given. An invaluable source-book.

The S.C.M. Press has published two more in the " Studies in Biblical Archaeology " series : *Samaria* and *Babylon*. Both are by André Parrot, and both are priced at 10s. 6d.

Also received :

John Wyclif and the First English Bible. By P. W. H. Frederick. 46 pp. Central Lutheran Theological Seminary, Fremont, Neb., U.S.A. 75 cents.

Members One of Another ; Aspects of Koinonia. By J. G. Davies. 35 pp. Mowbray. 3s.

Preaching the Cross. By J. C. Fenton. 80 pp. S.P.C.K. 7s. 6d.

The Coming World Civilisation. By W. E. Hocking. 210 pp. Allen & Unwin. 16s.

Correction :

We regret that in our June issue (p. 176) the price of the 1957 Friends of Dr. Williams's Library Lecture was given as 45s. The price is in fact 4s.

RELIGION

LIFE AND WORK

The Faith of a Methodist. By Eric Baker. 112 pp. Epworth. 8s. 6d.

Methodism is by far the most self-conscious of all the Free Churches; and it is singularly fortunate in having a General Secretary who can sufficiently detach himself from his occupational routine to write with such discernment and lucidity about the Faith of a communion which now ranks as one of the most numerous in the world. What Dr. Baker has written falls into two parts: in the first he discusses what is distinctive of Methodist doctrine and piety; in the second, he expounds such themes as God, Man, Sin, Forgiveness and so on against the background he has provided in Part I. Attention is paid, of course, to such characteristic Methodist doctrines as those of Perfection and Assurance; but the general impression left is that, while we have been given an admirable exposition of the Christian Faith, which would reward any reader, it is something of a problem to find what is so characteristically Methodist about it! It would be hard indeed to discover anything with which any member of a variety of communions could disagree: have we all become Methodists? Or does that day dawn when "names and sects and parties fall"?

John Huxtable.

Uncomfortable Words. By Joost de Blank. 120 pp. Longmans. 6s. Paper Edition 3s. 6d.

On The Way. Some Reflections on the Christian Life. By Olive Wyon. 126 pp. S.C.M. 8s. 6d.

So Easy to Love. By Brother Roger, C.R. 101 pp. Longmans. 7s. 6d.

The Archbishop of Capetown's Lent Book for 1958 unfolds again some of Christ's familiar sayings which reveal what he calls "the guaranteed discomfort" of the Christian way. The choices involved in self-denial and family loyalties, the decisions forced upon us in social relationships, in the demands to be forgiving, and from the impulsion to put first things first, are faced in so straightforward and sensible a way that the book will provide valuable reading and heart-searching at any time for ministers and lay-people alike.

Dr. Olive Wyon intends her book to serve the ends of Pastoral Theology; she humbly claims that it is a distillation of group discussion, but it also bears the marks of private reading of great depth and breadth. Its two parts concern 'The Way of Life' and 'The Way of Prayer'. It is always penetrating, and its analysis of modern life is splendidly matched with a robust conception of holiness.

The little book by Brother Roger of the Community of the Resurrection concerns prayer, and derives in great measure from Madame Guyon's *Moyen Court*. The author has expressed in modern idiom what she might have said to-day. The short chapters are aphoristic in style, most refreshing to read, and despite its devotional character and title, the book avoids the erotic. Its wisdom is apparent from the beginning, where it says: "Prayer is not the easy way of getting what you want; but it is the only way of becoming what God wants you to be."

Conrad Bonifazi.

Wesley's Prayers and Praises. Edited by Dr. J. Alan Kay (Epworth Press, 194 pp., 15s. net) is described in the sub-title as "A selection of little-known hymns by Charles Wesley, to which have been added a few by his brother, the whole being arranged for use mainly in private devotion." (The book does not contain written prayers other than hymns.) Charles Wesley wrote over seven thousand hymns and poems. Those which are reprinted here have been grouped by the editor under four main headings: Praise and Adoration, The Christian Experience, The Life of the Church and The Daily Round. In his Introduction, Dr. Kay writes: "If we need, as I believe we do, one who can reveal God to us, whose experience of the Christian life is a well-balanced one, who talks scripturally with enthusiasm and common sense, and who has mastered the art of expressing effectively what he wants to say, then Wesley is our man." This being a book for use in private devotion, the editor has omitted some verses and made occasional alterations in the text of hymns he quotes.

The Christian Year and Lectionary Reform. By A. Allan McArthur 159 pp. S.C.M. 25s.

Dr. McArthur has followed up his earlier work, "The Evolution of the Christian Year," by addressing himself to the practical task of drawing up a lectionary for Reformed Church use in the light of his researches and conclusions. The Christian Year of the Roman-Anglican pattern is, he points out, only half a year (from Advent to Trinity) and is in any case only one among a number of ancient systems. Dr. McArthur has prepared "The Peterhead Lectionary" which he uses in his own church and which is given in full in this book. It is based on the outline of the Apostles' Creed.

Three lessons (Old Testament, Epistle and Gospel) or sometimes two (especially when the New Testament reading is taken from Acts) are provided for morning and evening services. Tables are appended showing which passages are included and which omitted from each book of the Bible. The usefulness of the lectionary is increased by the headings provided for the lessons.

Ministry and Priesthood: Christ's and Ours by the late Dr. T. W. Manson (Epworth Press, 76 pp., 6s. 6d. net) is another treasure from the pen of a scholar to whom we owe so much. This little book contains the first Scott Lidgett Memorial Lecture given at the Annual Congress of the Free Church Federal Council in 1956 and the A. S. Peake Memorial Lecture delivered under the auspices of the Methodist Conference in 1957. In the former, Dr. Manson dealt with "Some Aspects of the Ministry of Jesus and the Task of His Church" and for the second he took as his subject "The Priesthood of Believers." Both lectures are of importance for our understanding of the Free Church view of the Church and Ministry and we are glad to have them to place alongside the author's earlier book "The Church's Ministry." This book was presumably in print before Dr. Manson's death, to which no reference is made.

James M. Todd.

The Family in Contemporary Society. 229 pp. S.P.C.K. 10s. 6d.

This is a Report prepared by a group of Anglican laity and clergy convened at the behest of the Archbishop of Canterbury. Its membership included distinguished sociologists and theologians, and their conclusions demand respect even from those who disagree with them.

The fact that provides the background against which all their discussions takes place is that "population is increasing today at a rate hitherto unknown in the world's history." This increase is due not to any large increase in the birth rate, but to the decrease in the death rate occasioned by the growing control of diseases like malaria, cholera and tuberculosis which at one time were endemic in many countries.

In certain parts of the world the increase is so fast that poverty is bound to become worse, as population presses upon means of subsistence. It becomes plain why so many West Indians are pouring into England when one learns that in Jamaica for instance the population increased by 44 per cent between 1921 and 1943.

What can be done? Industrialization cannot catch up with the needs of the people, for they are multiplying faster than new jobs can be created. India, the West Indies and other countries which are backward economically need assistance from the West. But that is not enough. There must be family planning, if children are not to be born into a life which can offer nothing but poverty and frustration.

A detailed theological consideration of marriage and the family leads on to an examination from the Christian viewpoint of the place of coitus in marriage. They argue that the end of coitus is twofold, biologically its purpose is generation, on the personal plane its purpose is relational. The conclusion reached is that there are "very strong moral-theological grounds for regarding the responsible use of contraception by married persons as morally right."

The Kirkbride Conversations. By HARRY BLAMIRES. S.P.C.K. 4s. 6d.

From petrol advertisements to theological studies the personal approach holds the field today. In this book a scholarly and thoroughly human parish priest discusses problems of Christian belief with a young schoolmaster, a typical twentieth-century agnostic. Two or three supporting characters add to the interest of the discussions, and the upshot is that many good things are said.

The Art of Real Happiness, by NORMAN VINCENT PEALE and SMILEY BLANTON (World's Work 3s. 6d.) is like many other books which have all the answers. Many will find it useful. **Man and Wife Together** by KENNETH G. GREET (Epworth 4s. 6d.) is a manual on Sex Education and Marriage Preparation. It brings together much information about the agencies which are prepared to help in adoption, family planning and marriage guidance. CHARLES HAIG.

A Beginner's Bible. Ed. Margherita Fanchiotti. xix & 412 pp. O.U.P. 12s. 6d.

This is a sort of junior version of the Oxford Shorter Bible; and Dr. Micklem has been Miss Fanchiotti's adviser. The pattern followed is similar to that of the former volume; and the most distinctive feature of the present work is that it is presented in modern English, which appears to mean that unusual phrases are assumed to be difficult and are therefore replaced by what is taken to be more obvious. Are these improvements? "And God looked at everything that he had made, and it was very good"; "the earth with all its plenty is the Lord's. He it was who based it on the sea, and made it firm upon the deep waters.

Who may go up the Lord's hill and stand within his holy place?" ; " believe me, they have had their reward " De gustibus . . . . . JOHN HUXTABLE.

Man's Estimate of Man. By E. H. ROBERTSON. S.C.M. 125 pp. 8s. 6d.

" The conclusions of this book are that man is most free when he is in the hands of God. His anxieties are real and his sickness is great, but with courage he can meet his fears and there is a healing for this sickness " (117). This analysis of modern ills and of the chief attempts to understand them is fresh and provocative. Mr. Robertson is well-read in recent theology and his pages are valuable for busy men. The book consists of articles that appeared in the *British Weekly* and it is full of points which are worth thinking through, and which perhaps, if taken up in sermons, might bring the pulpit somewhat nearer to the thoughtful outsider. W. G. MOORE.

Life from Above (Marshall, Morgan & Scott, 10s. 6d.) by J. F. HOLLIDAY is an earnest plea for emphasis on a neglected doctrine—the Biblical doctrine of the New Birth. The subject is examined from the biblical, doctrinal and psychological angles, all with a near-fundamentalist emphasis. But it is not to be brushed off for that reason. Rather, it is to be grappled with, for the enriching of our ministries.

Stones or Bread? (Collins, 12s. 6d.) by GERALD VANN and P. K. MEAGHER is to be warmly welcomed as an example of modern Catholic biblical exposition. It treats of the Temptation of our Lord. Biblically conservative, sometimes spiritually fanciful, poetic and prosy, weird on numerology and sound on sin, the book merits the famous description of a haggis as " a handful of fine feeding." It will repay re-reading lest exasperation with its trifles leads one to miss its treasures.

Religious Living by GEORGIA HARKNESS and **Prayer and Worship** by DOUGLAS V. STEERE are the first two titles in the Hazen Books on Religion (World's Work, paper, 2s. 6d. each). They are very helpful little devotional guides and they have the virtue of pointing anew to the great and often neglected classics of the devotional life.

Power in Preaching (Epworth, 7s. 6d.) by W. E. SANGSTER adds a third to Dr. Sangster's invaluable " Approach to Preaching " and " The Craft of the Sermon." It is a searching experience to read this book, a re-invigorating one. It will make better preachers and better men.

The Tide Comes In (Epworth, 7s. 6d.) by F. W. BOREHAM consists of thirty-five essays, of which a few are reprints from volumes now out of print. It speaks volumes that the old can only be distinguished from the new by those who happen to know them beforehand. Otherwise there is the same readability, vivid imagination and passionate Christian conviction as ever there was.

Harnessing the Lay Forces of the Church (Tell Scotland Campaign Office, paper, 2s.) is an account, edited by D. P. Thomson, of twelve years' evangelistic work, 1946-58, in Scotland. The work is mainly that of the laity. It began in a small way with summer holiday campaigns and has grown and grown. Here is set out how some people have really been getting down to doing what others talk about.

The House of My Pilgrimage by ALBERT ORSBORN (Salvationist Supplies, 15s.) is the story of his life told by the sixth General. Observant, wise, modest and charitable, he has written a most attractive account of his life of Army service. He has known personally almost all the men who have counted in the Army, he has taken part in High Councils, he has visited the great centres of Army work. Amid all this busyness his soul remained quick and sensitive, and he enshrined its insights in verse which is rightly treasured by his own people.

Howell Elfed Lewis by E. WYN PARRY (Independent Press Ltd., paper, 5s.) is a slight memoir of this great minister, with the text of the last sermon which he preached at his first church and a translation of one or two of his Welsh hymns. Elfed was unique. Maybe this simple account best fits the man who above all things walked humbly with God and man.

The Man Who Feared a Bargain (Abingdon Press, $2) is a volume of sermons by H. G. NEWSHAM of Hartford, Connecticut. Here we meet fifteen Bible characters, and we are made to feel that we met them all yesterday and that one or two live in our house. It is excellent, stimulating stuff.

Stories from the Life of Jesus by APRIL OURSLER ARMSTRONG (World's Work, 16s.) is an adaptation for children of Fulton Oursler's "The Greatest Story Ever Told," made by his daughter. There are occasional infelicities (a caricature of Augustus Caesar: Vulgate misrenderings of Scripture) but the whole is vividly alive. It is well printed and imaginatively illustrated in black and white. JOHN WILDING.

The Apocrypha: Revised Standard Version. 250 pp. Nelson. 18s.

This is an altogether excellent translation, retaining the dignity of the Authorised Version, making no changes merely for change's sake, yet taking account of the more precise aids of modern scholarship. To give but one example, in Wisdom of Solomon, iii.1., the A.V. was content to translate the emphatic Greek double negative simply "there shall no torment touch them"; but the R.S.V. has a finer edge: "no torment will ever touch them." This edition might well introduce the Apocrypha to those who are not acquainted with its riches.

The Faith of a Protestant. By R. E. DAVIES. 19 pp. Epworth. 1s.

A useful summary of the Protestant Faith, particularly as contrasted with Romanism. Concise and accurate.

To Build and to Plant. By H. W. ABBA. 79 pp. Independent Press. 7s. 6d.

The story of a long, faithful and fruitful ministry.

Also received:

The Way, the Truth and the Life: an Outline of Christian Doctrine. By J. R. MACPHAIL. 128 pp. Epworth. 2s. 6d.

On Reading the English Bible. By T. E. JESSOP. 56 pp. Epworth. 5s.

Draw Near with Faith. By ALLEN BIRTWHISTLE. 104 pp. Epworth. 6s.

Sermons for Special Occasions. By C. H. SPURGEON. 256 pp. Marshall, Morgan & Scott.

It is Hard to Work for God. By Donald Soper. 48 pp. Epworth. 3s. 6d.

He is Able. By W. E. Sangster. 124 pp. Epworth. 2s. 6d.

How to Live in Christ. By W. E. Sangster. 20 pp. Epworth. 6d.

Some Festivals Jesus Celebrated. By W. W. Simpson. 20 pp. Independent Press. 1s. 3d.

A Recipe for a Merry Christmas. By Howard Stanley. 31 pp. Independent Press. 1s. 6d.

I Couldn't Care Less. By A. E. Gould. 15 pp. Independent Press. 1s. 3d.

Responsive Prayers and Praises. By S. F. Winward. 144 pp. Hodder & Stoughton. 2s. 6d.

Unlock your Faith Power. By N. V. Peale. 222 pp. World's Work. 15s.

More Tales Worth Telling. By A. D. Belden. 158 pp. Independent Press. 8s. 6d.

The Doctor ; the story of John Stansfeld. By Barclay Baron. 192 pp. Epworth. 3s. 6d.

Bitter Heart. (A religious play). By G. R. Myers. 47 pp. Epworth. 2s.

Parables from Daily Living. By Marjorie Shave. 102 pp. Independent Press. 6s.

Ancient Prophecy and Modern Crisis. By F. Kenworthy. 29 pp. Lindsey Press. 2s.

Earthquake, Wind and Fire. By R. W. Sorensen. 39 pp. Fellowship of Reconciliation. 1s. 6d.

The Strugle against Thermonuclear Weapons. A declaration by the Ecumenical Institute of the Comenius Faculty of Protestant Theology in Prague.

The Church and Industry. Pub. by the British Council of Churches. 1s.

Psychology in the Service of the Soul. By Leslie D. Weatherhead. 127 pp. Epworth. 2s. 6d.

Quaker Organisation and Business Meetings. By L. H. Doncaster. 102 pp. Friends Home Service Committee. 5s.

An Order for Morning and Evening Prayer, and a Service of Worship. (Church of South India). 20 pp. O.U.P. 1s.

MISCELLANEA

The Bridge is Love. By HANS A. DE BOER. 256 pp. Marshall, Morgan & Scott. 15s.

Everyone who is concerned about the present state of the world, and has any sense of Christian responsibility, ought to read this book. It is the work of a shrewd and fearless observer, a German who journeyed through much of Africa and Asia intent on assessing the human situation and the impact of modern Christianity upon it. If the title suggests either excess sentiment or an easy answer, it is unfortunate; the book has neither of those defects, and might perhaps be better titled. The original German title was *Unterwegs notiert* (notes of a journey), but that is not very descriptive either. The contents, however, provide the most solemnly stimulating reading I have undertaken for a long time. Herr de Boer observes with Teutonic detail and incisiveness, and he sets down his observations with humiliating candour: the facts and fears behind the colour bar problem; the frightening realities behind inter-racial tensions; the uneasy grasp of the white races on power and resources; the chilling difference between Christianity in theory and Christianity in practice; unhallowed fingers on the trigger of the atom. All these themes are related to people, and not merely to theorisings. His vignettes of poverty, disease and fear are haunting; his documented criticisms of so many Christian organisations are humbling; and his sober account of the facts concerning Hiroshima should be every politician's compulsory reading. It may be objected that the author raises more questions than he provides answers. That he admits, but that he feels to be his task. No Christian who reads this book will be able to remain content with what he is doing for his neighbour. A. R. VINE.

Moral Education in Christian Times. By E. B. CASTLE. Allen & Unwin. 396 pp. 30s.

From the Professor of Education at Hull one expects a worthwhile book, full of knowledge and experience, and this book is all that. The publisher does it no service in calling it "tremendous fun," for it is solid reading, the reverse of exciting, full of matter and constantly suggestive, to parents, teachers, preachers and students.

The title is interpreted as to how "our forebears have treated the young in home and school." I could wish that Mr. Castle had kept to his self-assigned task. He does indeed describe "the practice of schoolmasters in the light of what the best minds of their age regarded as ideal," but home comes off badly and most of the book is about theories of moral education rather than its practice. Even so, it makes a fascinating story, reminding us yet again how dead and dull the business of teaching can become, and how refreshing is the energy of the real reformer. In societies and schools where education has degenerated to little more than bullying indoctrination, the true reformer bursts as a fresh blast of sense and insight, whether he be called Luther or Comenius or Pestalozzi or Thring or Badley. How much are such people still needed, how dark are the dark corners of education, especially on the moral side, in the broken home or the tyrannical church or the exam-ridden society.

It is in his cases that Mr. Castle is most convincing. He has read so much that he can select the incident that shows up a whole problem, the phrase that lights up a present or constant difficulty. The pages on that neglected figure James Kaye Shuttleworth, for example, make

excellent reading, but nothing in them more so than the case of the orphan boy William Rush, who at the age of thirteen " quietly and most efficiently took charge of the Gressenhall Poor Law school in Norfolk during the illness of his master," an incident in which Kay-Shutleworth found " much matter for reflection " (304).

A large part of this book is about discipline and control, surely too much. Theories of punishment bulk large in any scheme of moral training, and far too large in most English types of traditional education. But is discipline really a more important issue in moral up-bringing than imagination, worship, artistic self-expression? Mr. Castle clearly thinks it is, and the views of unorthodox teachers like Rennie and Howson and Homer Lane are treated here in some detail. It is all a question of proportion, and some readers may feel (as I did) that the theorist gets too great a share of the argument. Thomas Wyse, for instance, author of an unread work on Educational reform in 1836, gets six pages of this book and John Wesley only one. Nor is there anything in that single page to suggest the real greatness of Wesley as educator. Surely the development of his school to its present eminence cannot be entirely due to chance and to Wesley's successors.

My final plea would be for greater consideration of the United States in such a survey as this. One short chapter can hardly do anything like justice to the enormous importance of American attitudes in moral upbringing. The educational background in that part of the Anglo-Saxon family has made the American way of life one of the most influential results of the Protestant revolution. W. G. Moore.

Early Bible Illustrations. By James Strachan. Cambridge University Press. 161 pp. including 54 pp. illustrations, with appendix and bibliography. 18s. 6d.

Rembrandt and the Gospel. By W. A. Visser 't Hooft. S.C.M. Press. 128 pp. + 32 plates. 25s.

These two books should be of considerable interest to those who are interested in the artistic representation of the biblical story. Although the illustrations described and reproduced by Mr. Strachan are woodcuts, and appeared in the early bibles printed on the Continent and in England between 1450 and 1550, only a century separates them from Rembrandt, though the artistic difference between them is enormous. Even compared with Dürer's woodcuts they are, with the exception of the illustrations to the Wittenberg bibles of 1534 and 1540, delightfully naive. Mr. Strachan, who studied these early bibles as a hobby, has described nearly fifty of them, including the sixth edition of the English Great Bible, 1541, and has provided no fewer than 126 examples of their illustrations.

It is a far cry from 1550 to 1650 and the developed art of Rembrandt. Those who are accustomed to associate Dr. W. A. Visser 't Hooft with the ecumenical movement will perhaps be surprised to know that he has written this book about Rembrandt's New Testament paintings: a book which should interest lovers of Rembrandt and throws much light on the great Dutch painter's service to the Gospel.

Dr. 't Hooft outlines Rembrandt's artistic development and asks why he became a biblical painter and why he painted biblical subjects as he did. Although Rembrandt is sometimes reminiscent of the great baroque Spanish painters Murillo and Zurbaran his work, as Dr. 't Hooft indicates,

was a departure from baroque and even a reaction against it in that it makes the Gospel narrative earthy and familiar (as did the 19th-century German painter von Uhde), an approach more typical of Protestantism than of Catholicism. Dr. 't Hooft enquires into how far Rembrandt's interpretation of the Gospel and his choice of subjects reflect his religious views and his supposed association with the Mennonites, of which there would appear to be little evidence, and into the possible influence of his friends and their writings on his work.

I am somewhat puzzled by the principle used in the selection of the thirty-two illustrations, all but six of which are drawings or etchings. Although the Phaidon edition of Rembrandt contains eleven heads of Christ, none of them is here reproduced, and the paintings of Jesus and the Samaritan Woman (Phaidon 589), the Descent from the Cross (593), and the Woman Taken in Adultery (568), and others, would have given the reader a richer impression of Rembrandt's greatness as a religious artist than many of the drawings, some of which are only tentative sketches.

The book originally appeared in German and has been so well translated by Mrs. Kathe Gregor Smith that one is almost surprised to know that it was not written in English in the first place. GERAINT V. JONES.

A Challenge to Christianity. By J. B. COATES. Watts. 206 pp. 15s.

The present crisis in human affairs is often taken to be an opportunity for Christianity. It is healthy for us to realize that there are those who regard that crisis as proof that Christianity has nothing to offer the modern scene and that there is a real opportunity for a very different kind of faith, that of the humanist. Mr. Coates has written an able and interesting book on the basis of this conviction; and whatever our judgment of his conclusions, we can but admire the learning and the urbanity with which he states his case. He presents an alternative to Christianity, and he writes rather in the vein of Mrs. Knight and Earl Russell; and while there is nothing original here, it is good to have in so convenient a form a statement of an outlook which every Christian must needs reckon with. The book ends with two Appendices, the first of which briefly restates the theme of book in the form of a manifesto, while the second deals with Humanism and Sex. This makes it perfectly clear that in the realm of sexual morality the humanist would work a revolution and set the weary sons of men free from the yoke of the Gospel. "The only sensible and courageous course is for society to accept the right of adolescents to sexual freedom and sexual experience": this is alleged to provide for a more mature approach to marriage, and does not deny to the unmarried the right of sexual experience. Yet sexual choice is not to be denied to the married, since there is "little doubt that in general variety is intensely desired." I can well believe it; and I am sure that there are many who would hold up both hands for Mr. Coates's programme; but since when has "my people love to have it so" been a true standard of morals? If this is the best the humanist can put into the void caused by his refusal of the divine, we can at least see the first point at which to meet this challenge to Christianity.

Gambling in English Life. By E. BENSON PERKINS. 128 pp. Epworth. 8s. 6d.

Dr. Perkins delivered the Beckly Social Service Lecture in 1950; the present volume is a "fairly extensive revision" of that lecture as

originally published, as was made necessary by subsequent legislation on Gambling and Betting. There is no need to call attention to Dr. Perkins' mastery of his subject: all that calls for remark is that here is a finely argued statement of the "total abstinence" position against gambling as over against the view, held by a good many Christian moralists, that gambling is not morally wrong in itself but only when the gambler cannot properly afford the stakes he risks. After a review of the economic and social consequences of gambling and a good discussion of the legal position, Dr. Perkins states his version of the Christian judgment on the whole issue. Whether the argument will convince the person who cannot see any harm in a shilling "on the Derby" may be doubtful, but it is safe to say that no one who has to speak or write about gambling should be without this book. JOHN HUXTABLE.

In **White Mother** (Michael Joseph, 18s.) Mrs. Jessie Bennett Sams tells how, as motherless and half-wild negro girls in a small town in Florida, she and her twin sister were adopted by a 'white angel'—as she appeared to them. In defiance of racial prejudice, Mrs. Lee clothed, fed and employed the little girls, and ultimately sent them to college and saw them happily married.

Mr. Bertram Jutsum's **Jottings and Trottings** (St. Catherine Press, 12s. 6d.) is a collection of autobiographical sketches, comments on questions of the day, and lay sermons. A man of wide sympathies and deep humanity, Mr. Jutsum's advice to young people on such topics as marriage, right thinking, worry, success and sleeplessness, is practical and very readable.

The relations between Abraham, Sarah and Hagar are colourfully dramatized by Mrs. Esther Kellner in **The Promise** (World's Work, 15s.)

No dog-lover should fail to read **First Lady of the Seeing Eye** (World's Work, 15s.), in which Messrs. Morris Frank and Blake Clark tell of the introduction into America of guide dogs for the blind. It is an inspiring story, crisply and unsentimentally told. The book is illustrated.

P. A. SPALDING.

Also received:

Ten Years 1947-57. (A record of work done for deprived children). By A. A. JACKA. 105 pp. Epworth. 7s. 6d.

Nuclear Knowledge and Christian Responsibilities. By C. A. COULSON. 16 pp. Epworth. 9d.

Peace or Atomic War? By ALBERT SCHWEITZER. 28 pp. A. & C. Black. 2s.

Century of the Homeless Man. By ELFAN REES. 64 pp. Columbia University Press. Broadway, New York 27, N.Y., U.S.A. 25 cents.

Bennie the Bear. By B. & F. FRASER. 14 pp. World's Work. 7s. 6d.